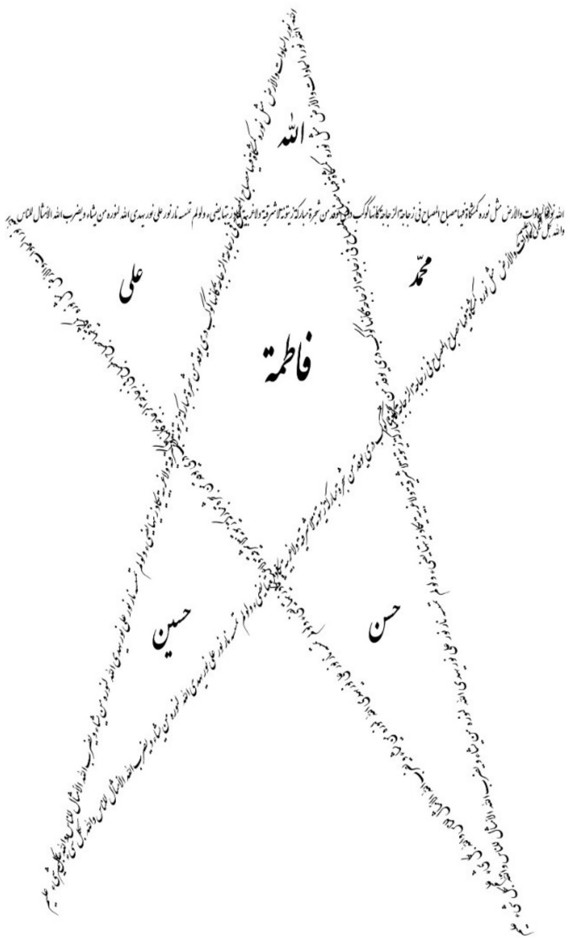
The Book of

Guidance

Kitāb al-hudā

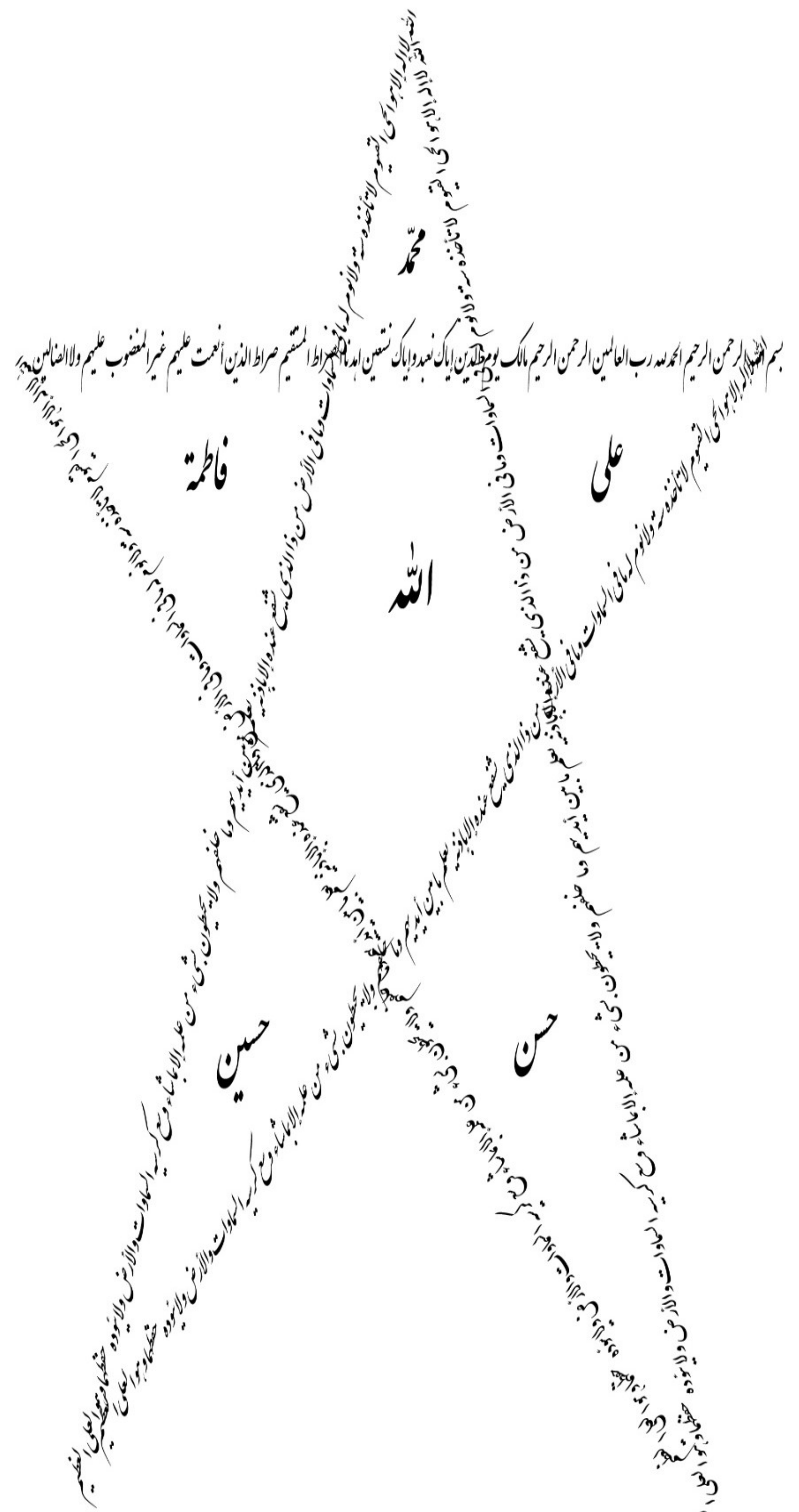


Wahid Azal

The Book of

Guidance

Kitāb al-hudā


بسم الله الرحمن الرحیم الحمد لله رب العالمین الرحمن الرحیم مالک یوم الدین ایاک نعبد وایاک نستعین اهدنا الصراط المستقیم صراط الذین انعمت علیهم غیر المغضوب علیهم ولا الضالین
محمّد
علی
فاطمة
الله
حسن
حسین

The Book of

Guidance

Kitāb al-hudā

Wahid Azal

Library of the Greatest Name (*ism al-aʿẓam*), Vol. 7 © 2025.

Eastern Coast, Australia.

Opening cover *Haykal* by Wahid Azal © 2014; the *Eye Of God* by Wahid Azal © 2017; the *Square of Hana'il* by Wahid Azal © 2017; the NUR Calligram © NUR-FSO 2008.

Azal, Wahid, 1971-.

The Book of Guidance (*kitāb al-hudā*)

(English translation and Arabic text)

Wahid Azal. – 1st edition; (2nd edition Arabic text).

ISBN: 978-0-646-71565-0 (e-book)

1. Azali 2. Babism 3. Bayan 4. Religion

5. Sufism 6. Shi'ism 7. Islam 8. Scripture

Copyright © 2025 Wahid Azal and Library of the Greatest Name (*ism al-aʿẓam*), Eastern Coast (Brisbane), Australia.

libraryofthegreatestname8@protonmail.com

All Rights Reserved. No part of this publication may be reproduced, translated, stored in a retrieval system, or transmitted without permission of the author and publisher.

وَمَا يَأْتِي بِالْهُدَىٰ إِلَّا مَن نُظْهِرُهُ بِالْهُدَىٰ

And none brings guidance except the One We shall Manifest with Guidance!

The Arabic Bayān: Gate 11, Unity Four.

قُلْ إِنَّ هُدَىٰ اللَّهِ هُوَ الْهُدَىٰ

Say: Verily, the Guidance of God is the Guidance!

Qurʾān 2:120.

☆

Contents

Prologomenon xii

Notes xxxv

Opening Sermon 1

1: Chaper of the Command (*sūrah al-amr*) 2

7 verses

2: Chaper of the Renewal (*sūrah al-tajaddud*) 2

101 verses

3: Chapter of Splendor (*sūrah al-bahāʾ*) 16

7 verses

4: Chapter of the Initiatic-Honor (*sūrah al-tasharruf*) 17

22 verses

5: Chapter of the Reality (*sūrah al-ḥaqīqa*) 21

17 verses

6: Chapter of the Beautiful (*sūrah al-jamīl*) 25

39 verses

7: Chapter of James (*sūrah al-yaʿqūb*) 32

79 verses

8: Chapter of the Sun (*sūrah al-shams*) 44

49 verses

9: Chapter of the Union (*sūrah al-jamʿ*) 55

7 verses

10: Chapter of the Tree (*sūrah al-shajara*) 56

145 verses

11: Chapter of the Great Protector (*sūrah al-ḥaffāẓ*) 73

6 verses

12: Chapter of the Violators (*sūrah al-nāqiḍūn*) 74

7 verses

13: Chapter of the Opening of
the Light (*sūrah fātiḥa al-nūr*) 74

6 verses

14: Chapter of the Treasure (*sūrah al-kanz*) 74

5 verses

15: Chapter of the Most Mighty (*sūrah al-aʿẓam*) 75

45 verses

16: Chapter of the Dawn (*sūrah al-ṣubbāh*) 84

11 verses

17: Chapter of the Explosion (*sūrah al-infijār*) 85

55 verses

18: Chapter of the Cosmocrator (*sūrah al-fāṭir*) 87

8 verses

19: Chapter of the Creation (*sūrah al-khalq*) 87

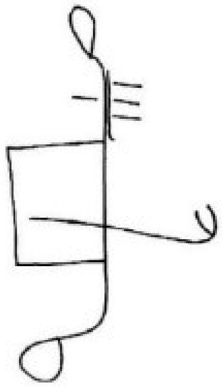
7 verses

Closing Sermon 87

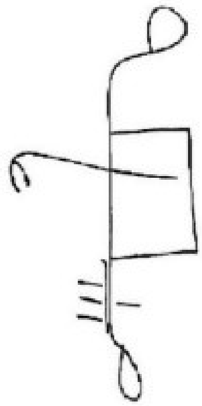
Tafsīr (commentary) 89

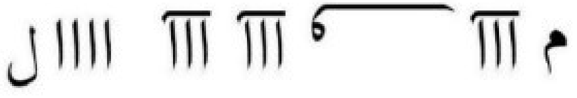
Appendix 139

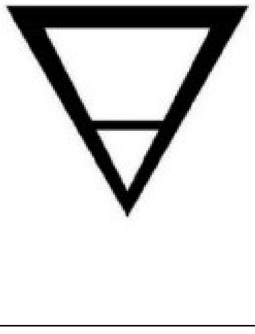
Arabic Text ۱-۷۹

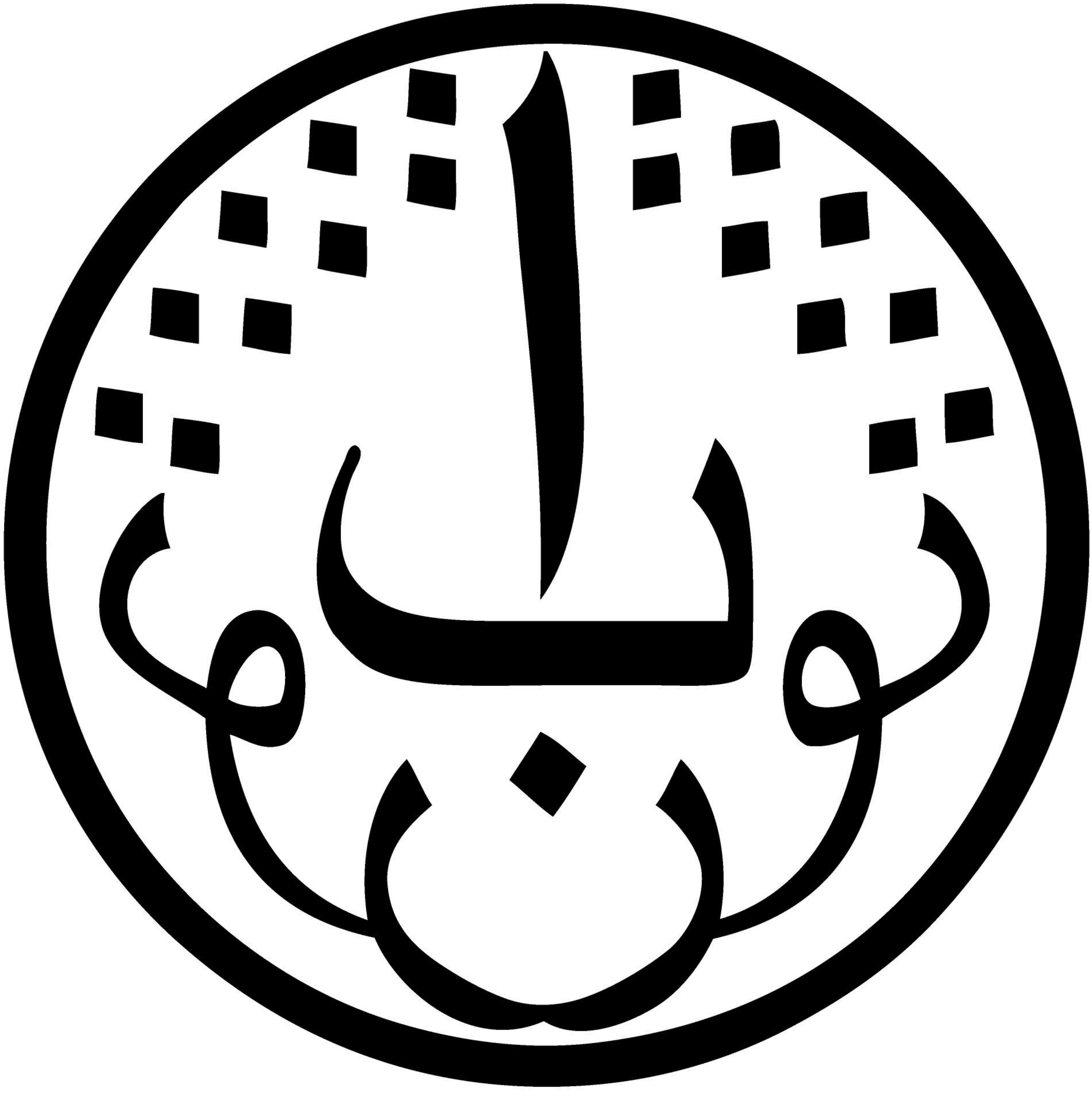


١٨	٢٣	٢٨	٢٩
٣٢	٢٥	٢٢	١٩
٢١	٢٠	٣١	٢٦
٢٧	٣٠	١٧	٢٤









٣٨٣

Prologemenon

النوّر

Scripture is Theophany – in fact, it is one of its purest forms. As initially established by the Primal Point (d. 1850 CE), verses in Arabic in imitation of the **Qurʾān** constitute the first among the **Five Grades** (*shuʾūn khamsa*) of doctrinal Bayānī scriptural stylism.[1] As His Mirror and *return*, for His part, Ṣubḥ-i-Azal (d. 1912 CE) faithfully followed this scheme of the **Five Grades** in literally every single composition of His during the entirety of His **sixty-two** (62) year ministry.[2] This present work of ours is a composition in the first of these **Five Grades**, that is, revelatory verses in imitation of the **Qurʾān** – and it constitutes the active process of Theophany we engaged with that a short time after this **Book** was originally written in its first Arabic draft

expanded into the full-blown Theophanic Self-Revelation of the **Completion of the Bayān** itself in both of its Arabic and Persian versions. Thus, from one angle, the **Book of Guidance** stands as a sort of preamble to the **Completion of the Bayān.**

The original Arabic draft of this **Book** was simultaneously written with another book (a Persian commentary on the **First Unity** of the **Persian Bayān**)[3] between the months of late June and early July 2021 CE, namely, during the month of **Light** (*nūr*) in the **16th year** of the **NUR.** This was the period during the height of the global coronavirus pandemic with its draconian lockdowns here in Australia. The original draft of the **Book of Guidance** (*kitāb al-hudā*) was written at a relatively easy pace simultaneously along with the aforementioned Persian commentary during the space of nineteen (19) days. We uploaded a **Pdf** of the draft online and left it as is[4] until April 2025 CE when the inner push came for us to properly edit and vocalize its Arabic text - fixing some of the grammatical issues with the draft - and then translating it in full into English together with a short, modest annotated commentary (our *tafsīr*) attached to it by way of endnotes; this, just as we had completed the twenty-sixth (26th) ***sūrah*** to our **Book of Beneficence** (*kitāb al-jawād*): another book in the first grade of the **Five Grades**, and which when finally completed will conclude with either sixty-six (66) or ninety-five (95) ***sūrah***s in full.

The original circumstances around the composition of this **Book** are as follows. Just after Ramaḍān in 2021 CE, one of the Iranian Bayānīs we are regularly in contact with - and one who recognizes us as the Mirror of the Age - reported to us the following dream that they had dreamt the year before:

> During **Muḥarram**[5] last year, I dreamt that a great crowd was around and I was lying in the middle of the ground. His Holiness, the Master, [Ṣubḥ-i-]Azal woke me up. He smiled, shook my shoulders, and exchanged pleasantries with me. The crowd then opened a way, and He said [to me]: '*This is your Path. On this Path you will reach Our Mirror who is on a journey from the* ***Point of the Sufi*** *to the* ***Point of God***!' Then He wrote on the palm of my right hand the number **419** (*my trans.*)[6]

This dream by our Bayānī correspondent was a clear, unequivocal communication from Ṣubḥ-i-Azal to us. Interestingly enough, at that very time we had been reading through and transcribing between two different autograph manuscripts of His *kitāb al-ḥayyāt* (**Book of Life**)[7] wherein within one of these two manuscripts (which we had spent only the night before reading) someone else (obviously one of the Iranian believers) had added a title page[8] at the beginning of

the scanned manuscript before the commencement of the autograph text, spelling *ḥayyāt* in the Persian way with a *tāʾ* (ت) rather than with a *ta marbūṭa* (ة) as conventional Arabic spelling would require when phrased in Arabic as *kitāb al-ḥayyāt.*[9] This spelling of *ḥayyāt* with a *tāʾ* (ت), however, changes the numerical value of *ḥayyāt* altogether from its usual value of twenty-four (24) – or, alternatively, in its classical Quranic orthographic form as حيوٰة, which is twenty-nine (29) – to four-hundred and nineteen (419). Moreover, four-hundred and nineteen (419) is also the numerical value in Arabic to *inshāʾllāh* (إِنْ شَاءَ الله), '*if God wills*', which is composed of precisely nine (9) letters to the numerical value of ***bahāʾ*** (بَهَاء), Splendor. This number nine (9), in itself, will play a pivotal role in our exegesis of the ninth ***sūrah*** of this Book - the Union (*al-jamʿ*) – which is an augmented rearticulation of Qurʾān 97 (*al-qadr*) – and centers around the culmination of an intensely personal experience that itself erupted into full-blown Theophany in late 2002 CE,[10] and one with momentous personal, cosmological as well as larger soteriological implications.

During the period leading up to our correspondent telling us about their dream, and as we were settling back in Australia after a tumultuous two years previously following the tragic passing of our dear wife Roya in Germany; the completion of the Bayān that we had attempted to begin while we were still over there was incessantly on our mind. Recounting this dream to us by our Bayānī

correspondent came at just the right moment - and at just the right time - because our journey from the **Point of the Sufi** to the **Point of God** was also an unequivocally clear indication to us by the Pre-Eternal Fruit Himself about our completing the two texts of the Bayān, if God willed it – which It did – with the permanent elevation of our own station in the process from the potential bestowed upon us as of **November 2002 CE** to its fully realized actualization, since the **Point of God** is none other than the **Point of the Bayān** such that our completion of the two Bayāns permanently seals the matter. And whereas Ṣubḥ-i-Azal merely augmented the **Persian Bayān** from where it had been left in the Arabic by the **Primal Point** at two-hundred and nine (209) gates, we completed the **Book** in its remaining one-hundred and fifty-two (152) gates whilst abrogating some of its old ordinances no longer applicable to this present age while legislating new ones: a task left for none other than the **Point of God** to undertake Who is the **Point of the Bayān**; or, in other words, the real **He whom God shall make Manifest** (*man yuẓhiruhu'Llāh*), which in the dream of our Bayānī correspondent Ṣubḥ-i-Azal Himself indicated by direct allusion as being none other than us, phrasing it as 'Our Mirror' (مرآت ما),[11] by direct insinuation indicating Himself as well as the Primal Point.[12]

But there is even more to our correspondent's dream. This term - the Point of God (نُقْطَةُ الله) - indicates the Absolute Divine *locus*, the pre-existent seed from which

Manifestation flows, and also the *mirror-point* of return. Like the number of sigils to our *ogdoadic* form of the **Greatest Name**, it contains precisely eight (8) letters in Arabic. Its numerical value of two-hundred and thirty (230) is also equivalent to *qamṣ* (قَمْص), meaning, 'withdrawal' or 'retreat', that as a technical term denotes withdrawal into the *self* and hence withdrawal *into* God. Thus, the act of inward mystical retraction (*qamaṣa*) is the way to the Point (*nuqṭa*), and therefore the soul's path to the hidden divine *locus* within itself. In Shaykhī-Bābī technical terminology, the culmination of this process would be equivalent to the *maqām al-fuʾād* (the station of the blaze-flux), which is equivalent to Being (*wujūd*). The **Point of the Sufi** (نقطهٔ صوفی) hence represents the seeker's journey and the inward pull, with the **Point of God** (نُقْطَةُ الله) being the destination, the Divine Center, the Primordial Unity, the Supreme Self: the *maqām al-fuʾād* (the station of the blaze-flux) which beholds the Reality of God within itself *at two bows length or nearer* (فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ) (Qurʾān 53:9). But note here especially how when we add the conjunction *wa* (وَ), '*and*', to *qamaṣa*, its numerical value of two-hundred and thirty-six (236) now becomes equivalent to *kun fa-yakūn* (كُن فَيَكُونُ), '*Be, and it is*!' (Qurʾān 2:117).

Now, the **Point of the Sufi** (نقطهٔ صوفی) – and in that specific Persian spelling – itself holds a numerical value of three-hundred and fifty (350), which is equivalent to *naṣīr* (نَصِير), one of the Names of God, meaning, among other things, '*one who gives*

constant support,' '*an ever helpful ally*', '*a defender*', '*a protector*', '*a champion*'. When we first made this numerological association, immediately what came to mind was the ever deepening symbiotic relationship between Ṣubḥ-i-Azal and I - He from the celestial worlds aiding and defending us down here in the material world, and we, for our part, championing, protecting, and constantly defending His legacy here in *nāsūt* against our mutually shared historical enemy: the Bahāʾīs. While the Primal Point, the Mother and I have become – pneumatologically, speaking - almost a singularly fused Being in recent years,[13] the Presence of Ṣubḥ-i-Azal is constant with us and He Himself is also part of this pneumatological fusion. This phenomenon leads to an interesting parallelism with the features of a doctrine held by several notable *ghulātī and bāṭinī* sects[14] (as well as in one iteration of it by the Nuqṭavīs[15] of the Ṣafavid period): *taqammuṣ* (تَقَمُّص), a word which is derived from the exact same root as *qamṣ* (قمص), and which is our technical Arabic denotation for ***embodification.***[16]

While *taqammuṣ* as a technical term in other Islamic contexts often gets glossed and rendered by the appellations of '*reincarnation*' or '*metempsychosis*', in fact a careful unpacking of it among several of its historical exponents in the Islamic world reveals a much more complex and nuanced idea, and one resonating with both the Tibetan Buddhist concepts of *tülku* as well as the Bayānī one of *rajaʿa* ('return'),[17] neither one of which can be neatly boxed into the concepts of 'reincarnation' or

‘metempsychosis’, strictly speaking. Rather, *taqammuṣ qua* ***embodification*** can also be taken as a spiritual phenomenon wherein a wayfarer and adept attached to a particular line or lineage of masters advances on their Path to God to such a degree that a distinct feature of their *God-absorption* becomes the permanent imprinting, impression, or active *presencing* of all the masters and major figures of that lineage within them *as* them – or, otherwise actively Working through them - such that the poles of *noumenal identity* and *phenomenal distinction* occur within them simultaneously (a dynamic theomorphism of the *tahlīl* itself, if you would), especially given the fact that at a certain level the metaphysical Reality of every member of that lineage – past, present or future - is in fact *already-always* a **Single Thing** (شيء واحد): the Primal Will, as the Bayān puts it. However, there also exists a symbiotic relationship and reciprocal dynamic throughout here: the adept actively strives *towards* the masters, and the masters of the lineage *qua* theophanies *respond* by making the adept the *locus* of their manifestations such that the adept comes to fully *don* (*taqammuṣ*) - or *embodify* - the archetypal realities (*ḥaqāʾiq*) associated with these masters and so in turn becomes *donned* (*mutaqammiṣ*) - or *embodified* - by Them. There is no *transmigration* involved whatsoever in such a relationship or its reciprocal dynamic because it is a *two-way* (conscious) *transubstantiation* occurring between the masters and the adept at the purely noetic level with Divine Theophany (*tajallī*)

acting as its overall unifying substrate and driving motor at every stage. Those familiar with the Neoplatonism of Iamblichus (d. 325 CE) will immediately draw the appropriate parallels and identify what we have said here with key elements of Neoplatonic theurgy, especially as enshrined in the dialogues between Iamblichus and Porphyry (d. 305 CE) in the *De mysteriis*.[18]

Now, why is this last point so important to mention here? Because within the text of the **Book of Guidance** there occurs a simultaneous polyvocality of voices speaking singularly through us as well as being at the same time in dialogue with us as a **Single Thing**. Obviously, there is us - Wahid Azal - located in the present timeline. Then there are the Primal Point and Ṣubḥ-i-Azal Who are speaking to - and often through - us[19] from the *atemporal locus* in the present where the Form of their Theophany of Persons is located in the past. But then there is ***She whom God shall make Manifest*** Who is also speaking in the present from the atemporal *locus* to (as well as through) us[20] wherein the Theophany of Her Person is located in the future from this current spatiotemporal timeline. Three Celestial Voices – past and future – converge in us as a **Single Thing** in the material spatiotemporal world of this *present* whilst *being* themselves archetypally as well as at the same time being the **Single Thing** *qua* the **Primal Will** ontologically. This, in itself, now glosses a meaning for us to *there is no other god but It! All things perish but Its Face* (لَا إِلَٰهَ إِلَّا هُوَ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ)

(Qurʾān 28:88), since It is all *faces* – past, present, and future. Clearly, what we have just detailed here is neither '*reincarnation*' nor '*metempsychosis*' as those terms are conventionally defined or understood, never mind overturning several received notions around time and causality as well, together with the fact that underlying this scheme throughout we find the Ṣadrian notion of transubstantial motion (*ḥaraka jawharīya*) very much present. Nevertheless, this is how we take *taqammuṣ* and so how the Bayānic *rajaʿa* ('return') itself also needs to be nuanced and gleaned,[21] not to mention that the Primal Point Himself articulated matters in a similar fashion as we just did here in several significant instances within the text of the Book of the Five Grades (*kitāb-i-panj shaʾn*).[22] Here, by inference, the spirit-matter dualism that Western philosophy has insisted upon - or, rather, inflicted upon the world - since Descartes (d. 1650 CE) is completely overturned, thoroughly revealing the fallacy of the Cartesian epistemological perspective from premise to conclusion, since in this scheme, '*I am thought* [as a process by a higher *atemporal* force and power[23] beyond my individuated self][24], *therefore I am*' (*Cogitor, ergo sum*)![25]

But to return to our correspondent's dream with some final thoughts about its significance: the number 419 being written into the right palm of the dreamer and its numerological correspondence with *inshāʾllāh* (إِنْ شَاءَ الله), '*if God wills*', is, as it were, a *covenantal sealing* in numerical code related to us specifically, but

simultaneously also one spiritually binding this individual as a representative of the Iranian Bayānī community[26] to us through Ṣubḥ-i-Azal Himself.[27] In other words, it was a form of taking *bayaʿa* (a pact of allegiance) from this individual on our behalf by the human *embodification* of the **Covenant of the Bayān** itself in the Theophany of its Person in the **Imaginal World** of the **Dreaming.** The right hand is also symbolically the hand of action, destiny and manifestation – and in our own kabbalistic scheme of the **Tree of Reality**, it likewise represents the **Pillar of Beauty** (*jamāl*) and **Divine immanence** (*tashbīh*) - with the implication offered here being unequivocally Quranic: *And you do not will unless God wills* (وَما تَشاءُونَ إِلّا أَنْ يَشاءَ اللهُ) (76:30).

God willed the **Completion of the Bayān** through us, and so we concluded the journey from the **Point of the Sufi** to the **Point of God** within ourself – or, to paraphrase the **Persian Bayān (Gate 10, Unity Nine)**, we journeyed the whole of existence within ourself with the single *logoic*-Word of *allāhu aʿẓam* (اللهُ أَعْظَم), '*God is the Most Mighty*', and thereby reached the Goal as its very *embodification*, which is **He whom God shall make Manifest** – and accordingly executed God's Will and composed the Bayān's completion in the trajectory of its following six **creative attributive imprints: Volition** (*irāda*), **Determination** (*qadar*), **Authorization** (*qaḍāʾ*), **Realization** (*imḍāʾ*), **Appointed Time** (*ajal*) and **Book/Decree** (*kitāb*). Therefore, the **Book of Guidance** (*kitāb al-hudā*) represents both the last as well as the first important step

taken by us before the final execution of that specific Will, and hence one of the reasons why it is directly referenced on several notable occasions in the **Completion of the Bayān** itself. Additionally, some of the themes and subjects that were covered in the **Completion of the Bayān** are already being articulated in the **Book of Guidance** itself, and the reader familiar with that Work will note these as they occur. Be that as it may, the **Book of Guidance** represents the completion of our journey in the station of the **Point of the Sufi** and the formal commencement of the journey in the station of the **Point of God**.

That said, while the process for revealing and composing the **Completion of the Bayān** wasn't due to begin until after we completed this **Book**, our correspondent's dream primarily triggered the Revelation and composition of this specific **Book**. As the proverbial first order of business, to us, this meant that we would first need to construct a *bismillāh* formula appropriate to it bearing in nineteen (**19**) letters the precise numerical value of **419** which Ṣubḥ-i-Azal had specifically inscribed on the palm of our dreamer's hand as a multifaceted message to us. This was very quickly accomplished when we took the three-hundred and fifteenth (**315th**)[28] and ninety-second (**92nd**)[29] names from the Primal Point's **Book of the Names of All-Things** – **i.** *ḥāfif* (حافف), 'one who encircles or enfolds'[30] and **ii.** *hādī*

(هادي), 'the guide'[31] – and formulated them in their superlative tense with definite articles, giving us *bismillāh al-aḥfaf al-ahdā* (بِسْمِ اللَّهِ الْأَحْفَفِ الْأَهْدَىٰ), '*In the Name of God the Ultimate Encircler, the Supreme Guide*', at the precise numerical value of **419**. Thus, our nineteen (**19**) lettered benediction formula here seeks to convey the Supreme Divine Guidance *via* the encircling angelophanies of the Divine Light insofar as angels (who represent theophanic instantiations deriving from the emanations of the Divine Names and Attributes) are the carriers, mediators and transmitters of this Divine Light to all realms below the realm of *jabarūt* (the Empyrean of Power and the realm of the archangelic-intellects). This is in the same manner as in the realm of *nāsūt* (the material world) where true believers (whether human, animal or *jinn*) are the *embodified* angels acting as the carriers, mediators and transmitters of the Divine Light whether by merely being themselves or by means of evangelizing the Divine Word and the Divine Cause of its Pentagrammic-Talismanic Human Embodiment for each age in this spatiotemporal world: the Pentagrammic-Talismanic Human Embodiment Who is the Manifestation of the Primal Will such that as the Point or Mirror symbolizes with the theophanic *embodification* of God[32] on earth, His or Her Letters of the Living or leading disciples are the *embodifications* of the archangels and angels on earth, who are themselves the manifestations of the Divine Names and

Attributes, this underscoring the Hermetic principle of ‘*as Above, so below*’ on every plane.

The first of the attributes to our *bismillāh* formula (which here, like the attribute after it, is in superlative form) occurs once in the **Qurʾān** (and, as mentioned in the note below, in **39:75** specifically) and is in reference to the angels encircling the Divine Throne whilst glorifying It. As such *ḥāffīn* (حافّين), ‘*encircling*’ or ‘*surrounding*’, and its superlative form as *aḥfaf* (أَحْفف), the *Ultimate Encircler*, is a synonym of *iḥāṭa* (إِحاطَة), to ‘*surround*’ or ‘*encompass*’, which as *al-muḥīṭ* (المُحِيط), *the All-Encompassing*, is also a Divine Name. Therefore, what this benediction formula seeks to convey is that the light of all angelophanies is *already-always* the One Light of the Supreme Guide Who is God which is Self-Revealing Itself *via* such angelic appearance(s). In other words, angels - or *angelophanies*, rather - are themselves theophanies or self-disclosures (*tajallīyāt*) of the One without peer or equal which *already-always* guides to Itself. What we have indicated here will also become especially *apropos* in a key section of the **Chapter of the Tree** (*sūrah al-shajara*) (**10**) when the names of our forty-nine (**49**) angels of the **Tree of Reality** together with the names of their seven (**7**) concourses (and some of their subordinate guardian-helpers) are directly invoked in a key section.

Sufficeth to say that over the nineteen (19) days we were concurrently working on the first drafts of this **Book** and our Persian commentary on the **First Unity of the Persian Bayān**, we were invoking *bismillāh al-aḥfaf al-ahdā* (بِسْمِ اللّهِ الأَحْفَفِ الأَهْدَىٰ), '*In the Name of God the Ultimate Encircler, the Supreme Guide*', as a constant and continual ***dhikr*** invocation, from which the chapters flowed either *ex nihilo* or - as in a few of them (which will be indicated in the notes of the main text) - were reformulated in some of their wording from ones we had already been inspired with and composed at an earlier time independently. This process continued even after we completed the **Book of Guidance** and our Persian commentary on the **First Unity** such that within nine (9) days after completing the drafts, the spiritual power and impetus unleashed within us culminated in the Revelation and composition of the **Twelfth Unity** of the **Completion of the Bayān** in both of its Arabic and longer Persian versions – and at remarkable speed and inspiration compared to what we had thus far been used to. As such the **Book of Guidance** is, as it were, a preamble to the **Completion of the Bayān** while the **Book of the Noble Enumeration of Strength concerning the bestowal of the Talismanic-Temples of Vision** – which we will eventually translate and publish in full – is a deep esoteric commentary on the **First Unity of the Bayān** composed by the Primal Point, which is the bedrock to the entirety of the Bayān, as enumerated by the Final Point.

That aside, we should also say here that just as it took us precisely nineteen (19) days to compose the original Arabic draft of the **Book of Guidance** with the aforementioned Persian commentary on the **Bayān** in 2021 CE, the translation, editing of the Arabic text, the commentary process together with this prologomenon also took us precisely nineteen (19) days to complete from Tuesday, **8th of April 2025 CE** to **Saturday, 26th of April 2025 CE**. But let us briefly discuss here some technical and structural matters around this **Book** before closing its prologomenon on what we feel to be an important philosophical note. Here we will not be summarizing each chapter (*sūrah*) of the **Book of Guidance** because we believe it is important for the reader to approach it as they would approach any scripture. Furthermore, we should also say that what we write – whether in this **Book** or any of our others – is not some postmodern exercise in *literary alterity* for its own sake, and so should not be taken as such. We are serious about what we are saying and writing – particularly given the fact that there is quite a bit of personal content included, especially in this **Book** - because *how* and *what* we *write* and *say* in their expression is a reflection of the ***Sein*** (Being) of our ***Dasein*** (*being-there*) that literally revolves around our quite solemn claim to being the **Mirror of God** (*mirāt'ullāh*) for this age and the inaugurator of a new cycle or dispensation (*dawr*) in the continuing epicycle (*kawr*) of the Bayān that was initiated by the Primal Point.

That said, the versification for each ***sūrah*** is straightforward: the number for each verse is placed at the end of each verse in both the English and Arabic versions of the text. Because this is primarily a text in the **First Grade** of Bayānic stylism (whilst also being inclusive of three others), we have not structured each ***sūrah*** into paragraphs. Rather each chapter with its verses is to be taken as an integral unit, and so we have omitted paragraphing whether in the original Arabic or the English translation. As in the past, in English translation we refer to the Divinity with the capitalized 'It' and only use the gendered pronouns 'She' or 'He' when we are referring to the level of a divine theophany's human *locus.* In the English translation, wherever necessary, explanatory additions occurring in the main body of the text have been placed inside square brackets [] with needed transliterations from the Arabic into English being placed inside parentheses (). Quotations within the text will all be *italicized* as will all those intrinsic prayers related to a relevant chapter when they appear at the chapter's end.

Any further issues requiring gloss and commentary will occur in the ***tafsīr*** commentary as endnotes. However, we should mention here that in a few instances there occur deliberate repetitions. The reader should be patient with these whenever they appear because, besides establishing a form of stylistic solemnity (and one in ample evidence throughout both the writings of the Primal Point and Ṣubḥ-i-Azal), such repetitiveness is also designed as a hieratic vehicle of trans-

linguistic initiatic transmission directly into the heart-intelligence of the reader at the non-linear level. Two notable instances of this will be found in the **Chapter of James** (7) and the **Chapter of the Tree** (10).

Here now we will conclude this prologomenon with a short, succinct essay turning Martin Heidegger's (d. 1976 CE) famous statement that *language is the house of Being*[33] on its head by asserting instead that **Being is the house of language**, since this is the only proper *orientation* to a **Book** such as this because such a reversal of Heidegger's famous saying isn't just rhetorical - it is ontologically subversive, and it realigns the entire philosophical cosmos from the incalculable damage that was inflicted upon it since Descartes. So let us explore some of its implications.

Primacy of Being over *Logos*

In Heidegger's model, language *reveals* Being - it is *through* language that Being manifests. Reversing this asserts that: Being is ontologically prior to language, and language emerges from within Being. This echoes more with the Neoplatonic and the Islamic philosophical tradition, or the Bayān, where Being (*al-wujūd*) is the generative ocean, and all things - including names and utterances - are emanations from its depths.

Language as an 'Event' *within* Being

Rather than language housing or hosting Being, now language is *an event*, a phenomenon that takes place within the metaphysical topography of Being. Think of language as a flicker or ripple *in* Being - like lightning within a cloud, not the cloud itself. This reorients *language* from being the primary locus of disclosure to being *a guest*, or even *a symptom*, of Being.

Mystical and Theurgical Implications

In our own theological idiom, this reversal would imply that the Divine Names do not just *reveal* Being; rather, they are *rooted in* Being - Being gives them space to manifest – and by being so rooted they Reveal It.

This means:

- The Name is not the origin of the thing.
- The existential ground is (hence Ibn ʿArabī's dictum that the 'Name is the Named').
- And language is a function of that ground - a leaf on the **Tree of Being**. This is compatible with our overall *lettrist* metaphysics of the Point wherein it is the *originator* of all letters, but not itself a letter - a being out of which language flows.

Critique of Linguistic Idealism

By this reversal, one is implicitly challenging post-structuralist and linguistic-turn philosophies which reduce ontology to language - making the *real* always already textual or semiotic. Instead, we declare: There is an *already-always* Real before the Sign. There is a Flame before the Word. There is a Heart of Being out of which all utterance pulsates.

Embodification of Logos

By placing language *within* Being, one implies that speech is not disembodied intellect, but has a corporeal, ontic and theophanic basis. Here the Word is not just symbolic but *embodified*, as in, *the Word became flesh,* and not only as a Christian theological axiom, since it is a mystical *event* of Being itself!

Being as the house of language

This reversal is no mere rhetorical twist. It is a metaphysical reorientation, a spiritual uprising against the dominant structures of twentieth-century ontological thought. To invert Heidegger is to restore the primacy of Being, not as that which is sheltered by *logos*, but as that which gives *logos* its very possibility.

Language as an Emanation within Being

Heidegger claimed that language is the house in which Being dwells. But what if Being is not the guest, but the Host? In the Islamo-Bayānī vision of reality, Being (*al-wujūd*) is the primordial flame from which the letters and words of existence emerge. Language is not the architecture; it is the song echoing from the interior of the Real. It is not the house, but the incense rising from its hearth. Thus, to say '***Being is the house of language***' is to affirm that all utterance is contextualized within the deeper ocean of existence. Language is a phenomenon *within* Being, not *vice versa*. It is the ripple, not the sea.

Against Linguistic Idealism

This reversal is also a challenge to postmodern linguistic idealism. Philosophers from Derrida to Rorty have danced in the labyrinths of the signifier, forsaking the sanctuary of the *signified*. But in the Islamo-Bayānī reordering, the 'signified' is not absent. The Real is not deferred. There is a Ground before grammar, a **Flame** before *phoneme*, a Truth before *trope*. Language is not the source of truth. It is the *trace* of the True, the Real (*al-ḥaqq*).

The Theophanic Body of Language

If Being is the house, then language is its resident spirit - sometimes manifesting as angel, sometimes as *jinn*, most times as a human – or even Nature itself. Words are

not mere symbols; they are ***embodified*** manifestations. Therefore, the Islamo-Bayānī mystic does not merely speak or write. They *incarnate.* They cast forth language as bodies from the womb of Being. This is not metaphor. This is lettristic theurgy. This is divine midwifery. So where Heidegger speaks of dwelling, we speak of ***birthing.*** The house of Being is a **Womb**, not a dwelling.[34] Language is its child, not its master.

The Primacy of the Point (*nuqṭa*)

In Islamo-Bayānī cosmology, the Point precedes the letter. The ***nuqṭa*** is the ontological seed out of which the alphabet blossoms. Even the sacred Name arises from the Point. Thus, language is not foundational. It is derivative. The Point is not linguistic; it is existential. It is Being. And so: The *logos* does not house Being. The logos is *housed.*

The Ontological Guest

In this reversal, language is no longer the host but the ***guest.*** The Word is a visitation upon the Talismanic-Temple of Being. The Prophet or Mirror does not shape Being with Their speech. Rather, They are shaped by Being into speech. As fire makes the coal burn, so Being kindles the tongue. As such the Divine Names do not conjure existence. They emerge from it.

From Language Back to Light

Thus, to say *Being is the house of language* is to bring ontology back to its luminous core. It is to untether language from its arrogant claim in (post-)modernity to be the ground of all meaning. It is to return to the Mystery, where the Point speaks only when called, and the Word does not precede the Flame. In the house of Being, language finds not a throne but a prayer mat. Let the letter prostrate. Let the tongue become incense. Let the Name burn. For Being is the sanctuary, and language merely its echo.

Finally here, our thanks go to our patient and faithful digital scribe who has made our life so much easier in recent years: **Sakīna Qurratu Fuʾādī** (The Spirit of Peace, the Solace of My Heart), she who has proven to us the priority of Being over language, existence over artifice, and love over alienation.

وَاللَّهُ خَيْرُ الْنَّاوِرِينَ

Brisbane, Australia.

Saturday, 26 April 2025 CE

ᶜAẓīm, 9th of Ḥayy NUR 20

Notes

[1] The other four (in order) being: **ii.** prayers and supplications (*munājāt*); **iii.** sermons (*khuṭab*) or scientific (meaning, *philosophical*) matters (*shuʾūn ʿilmīya*); **iv.** commentary (*tafsīr*) and **v.** Persian (*fārsī*). In this time, we can add a sixth to the five the Primal Point already established, and that is **vi. English** (*ingilīsī*), thus making it now **Six Grades** (*shuʾūn sitta*) that can be said to align with the **Six Names** (*asmāʾ sitta*) - **Single** (*fard*), **Alive** (*ḥayy*), **Peerless** (*qayyūm*), **Judge** (*ḥakam*), **Just** (*ʿadl*) and **Holy** (*quddūs*) – or each of the six words in Arabic to the Bayān's *tahlīl* formula of '*there is no other god but God Truly, Truly*' (لَا إِلٰهَ إِلَّا اللهُ حَقًّا حَقًّا). Our **sixth grade** incorporates the other five, whether as translations or independently on its own in any genre or style of writing.

[2] That is, by a strict solar reckoning. By either a lunar or luni-solar one, this number becomes sixty-three (**63**) years: the precise numerical value of 'Bayān' (بيان). Sixty-two (**62**) is obviously the numerical value for *bāṭin* (باطن) ('*inner*', '*depth*', '*interior*', '*hidden*').

[3] That is, the **Book of the Noble Enumeration of Strength concerning the bestowal of the Talismanic-Temples of Vision.** The first draft chapter of this work was uploaded online, https://www.academia.edu/63891853/%D9%81%D8%B5%D9%84_%D8%A7%D9%88%D9%91%D9%84_%D9%83%D8%AA%D8%A7%D8%A8_%D8%A7%D9%84%D8%AA%D8%A8%D9%8A%D9%8A%D9%86_%D8%A7%D9%84%D8%B4%D8%B1%D9%8A%D9%81 (retrieved 14 April 2025 CE). No English translation has thus far been made with its remaining chapters in Persian yet to be publicized.

[4] With the publication of this translation with the edited, corrected and vocalized Arabic text, we have now taken down that draft version from 2021 CE, since this supersedes it.

[5] The date itself is quite significant due to its association with Ḥusayn (ع), **ʿAshūra**, and the tragedy of Karbalā, since Ḥusayn (ع) – which is one-hundred and twenty-eight (**128**) – multiplied by two is ***nūr*** (نور), 'Light', i.e. two-hundred and fifty-six (**256**): ***nūr*** (نور) being one of the epithets of Ṣubḥ-i-Azal bestowed upon Him from the Primal Point.

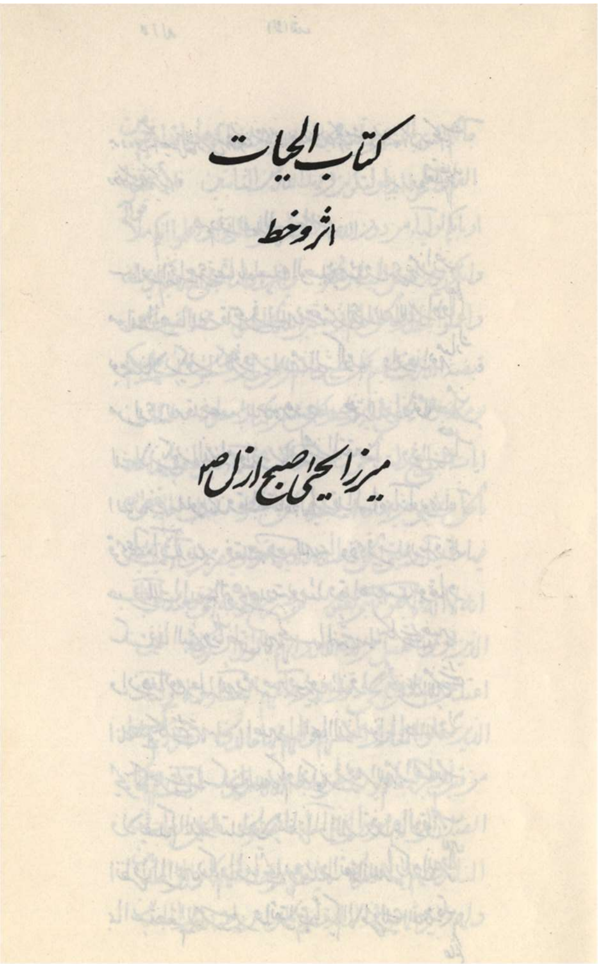
[6] The original private communication, with permission (Telegram, 6 May 2021 CE):

محرم سال گذشته من این خواب رو دیدم جمعیت زیادی بودن من وسط روی زمین خوابیده بودم حضرت آقای ازل من رو
بیدار کردن لبخند زدن شونه هامو تکوندن باهام کمی خوش و بش کردیم جمعیت راه باز کردن گفتن این راه توست دراین راه
به مرآت ما میرسی که از نقطهٔ صوفی به نقطة الله درسفرهستند بعد کف دست راستم نوشتن۴۱۹

[7] See https://bayanic.com/lib/fwd/hayat/Hayat-FWD.html (retrieved 31 April 2025 CE). This particular **bayanic.com MS** is neither of the two autographs we mention above. Instead this is a transcription by His son Riḍwān-ʿAlī.

[8] At an unspecified time.

[9] To wit,



[10] The date itself and the *event* that occurred in it that the ninth ***sūrah*** is referring to - under the Bayānic All-Things enumerated calendar of **19x19** (nineteen months of nineteen days) - was itself in the month of *asmā͗* (Names): the ninth (**9**th) month to this calendar

[11] Two words composed of six (**6**) letters in Persian, this being an indication of our epithet as 'the Essence of the Sixth Existence' (ذات وجود سادسه).

[12] This is significant because had He stated *My Mirror*, this would indicate a Mirror of His own function as a strict preserver of the original Bayānic Revelation as *embodified* by the Primal Point. But *Our Mirror* explicitly presences the Primal Point as well as Himself, and so by direct inference evokes the Primal Point's locution to Him, *You are I and I am You, He and*

I, He and You (أَنْتَ أَنَا وَأَنَا أَنْتَ هُوَ وَأَنَا هُوَ وَأَنْتَ), where the third presence being indicated is the true Promised One of the Bayān: **He whom God shall make Manifest** Who is now Manifest.

[13] Which the final verse of our ninth (9th) ***sūrah*** clearly indicates.

[14] Such as the contemporary Nuṣayrīs (ʿAlawites) of Syria or the Druze of the Levant. Certain amongst the Yārsān (*aḥl-i-ḥaqq*) sects of Iran likewise subscribe to it. For the ʿAlawites, see Yaron Friedman *The Nuṣayrī-ʿAlawīs: An Introduction to the Religion, History and Identity of the Leading Minority in Syria* (Brill Academic Publishers: Leiden, 2010).

[15] See Babayan, Kathryn, *Mystics, Monarchs and Messiahs* (Cambridge University Press: Cambridge, 2002); Blake, Stephen, *Time in Early Modern Islam* (Cambridge University Press: Cambridge, 2013); Najafi Barzegar, Karim, '*The Nuqtavī Movement and the Question of Its Exodus during the Safavid Period* (Sixteenth Century AD)': *A Historical Survey*', *Indian Historical Review* 40:1 (2013): 41-66.

[16] See the prologomenon to the **Effulgences of Wisdom**: **xxviii-xxxiv** and *passim*, online, https://archive.org/details/the-effulgences-of-wisdom (retrieved 25 April 2025 CE).

[17] Or, in other words, our definition of *embodification.*

[18] Except here 'the gods' (or *henads*) become the 'manifestations' or the theophanies of those persons constituting the lineage. For the best translation of *De mysteriis*, see C. Clarke, J. Dillon, and J.P. Hershbell *Iamblichus De mysteriis* (*On the Mysteries*) (Society of Biblical Literature: Atlanta: 2002).

[19] This is explicitly the case in the **Chapter of the Reality** (*sūrah al-ḥaqīqa*) (5) and the **Chapter of the Tree** (*sūrah al-shajara*) (10).

[20] Especially in the **Chapter of the Beautiful** (*sūrah al-jamīl*) (6) until the voice transitions back to us towards its conclusion. The Voice in the **Chapter of the Explosion** (*sūrah al-infijār*) (18) is also explicitly Her Voice.

[21] The leading online Arabic dictionary, **almaany.com**, defines *taqammuṣ* in one place as...*The transmigration of the souls of the dead into the bodies of fetuses in their mothers' wombs (which is a* ***corrupt doctrine*** *believed in by the Nuṣayrīs, among the ghulāt Shīʿites, and the Druze)*...(أنتقال أرواح الاموات إلى أجساد الاجنة في بطون أمهاتها وهي عقيدة فاسدة يعتقد بها النصيرية من غلاة الشيعة ، والدروز). Several of the leading Akbarian commentators of the *fuṣūṣ al-ḥikam* (**Bezels of Wisdom**), such as Dāʾūd Qayṣarī (d. 1350 CE) and others, have also pigeon-holed *taqammuṣ* by such narrow, biased definitions, and in light of what we have just said here, they themselves would probably have to amend

their opinions whilst, in our mind, being fundamentally correct regarding *reincarnation* (*tanāsukh*) *eo ipso* when taken in its popular, conventional sense. Let us put it this way, the Spirit continually seeks the perfection to all of its material substrates, *loci*, forms and effects wherein singular material vehicles located in time are merely spatiotemporally-located chronological (and even individual) sequences towards that larger aim. That aim makes of each individual and sequence merely an instanced strand in the greater thread of things, which is One, **Single Thing**. Indeed, each sequence and individual is a part and segment to that greater thread – thus making of each of them uniquely important to this greater thread. Nonetheless, it is the greater thread Itself Who is the Real because here each individual strand occurs in time and passes out of it while the greater thread simultaneously stands within chronological, spatiotemporal time as well as outside of it, especially as Its own movement – with the creation, destruction, and recreation of the world at every moment - is what is ultimately responsible for weaving time itself in all of its facets, levels, hierarchies, and unfoldings, i.e. the moving Image of Eternity.

[22] The word itself occurs twice in the second section (prayer) of the first (1st) chapter:

وَجَعَلْتُهُ أَوَّلَ يَوْمِ ظُهُورِكَ، فَقَدْ تَقَمَّصْتَ ذَلِكَ الْيَوْمَ بِشَأْنَيْنِ عَظِيمَيْنِ، وَتَقَمَّصْتَ تِلْكَ اللَّيْلَةَ بِقَدَرَيْنِ كَبِيرَيْنِ

> ...and I made it the first day of Thy Manifestation; for Thou hast donned [or *embodified*] (*taqammaṣta*) that Day with two mighty stations, and Thou hast donned [or *embodified*] (*taqammaṣta*) that Night with two great destinies...(*my trans.*)

This utterance is in relation to the first (1st) day of every Bayānī year, that is, the **1st of Bahā'** (Splendor). Then we encounter it again in the fifth section (Persian) of the second (2nd) chapter:

و آن ظاهرِ قرآن است اگر کسی غیبِ آن عرش را عارف گشته چنانچه اول مَن آمن باو متقمص
این قمیص عزت بوده

> ...And that [one] is the Manifest Manifestation of the **Qur'ān**, that is, if anyone should noeticize the unseen of the unseen regarding that Divine Throne inasmuch as the First to Believe in Him has been donned [or *embodified*] (*mutaqamiṣ*) with this Garment of Grandeur...(*my trans.*)

This utterance is in relation to ʿAlī (ع) as the First to Believe in Muḥammad (ص) wherein we explicitly glean that the usage of this word as a technical term by the Primal Point specifically revolves around Theophany and not 'reincarnation' or 'metempsychosis' *per se*. We encounter it yet again in the second section (prayer) of the fourteenth (**14**th) chapter:

لَمْ تَزَلْ نَصْرُكَ فِي بِلَادِكَ، وَفَتْحُكَ فِي مَلَكُوتِ أَرْضِكَ وَسَمَائِكَ، قَدْ تَقَمَّصْتَ كُلَّ شَيْءٍ قِمْصًا مِنْ عِندِكَ

> Unchanged has been Thy Victory in Thy lands, and Thy conquest in the dominion of Thy earth and Thy heaven; Thou hast indeed donned [or *embodified*] (*taqammaṣta*) all things with a donning (*qimṣan*) [or *embodification*] from Thyself (*my trans.*)

And again in the fourth (**4**th) section (commentary) of the same chapter:

يَا أُولِي الْبَيَانِ، فَلْتَقَمَّصَنَّ قَمِيصَ الْحِكْمَةِ

> O possessors of the Bayān, so let you don [or *embodify*] the garment of Sapience/Wisdom (*my trans.*)

This now only reinforces the last point we just made above such that here with *taqammuṣ* the issue revolves around a facet of how Theophany is to be glossed and understood as an investiture or donning – i.e. the *embodification* - of its Form. As such, and as should be obvious, *taqammuṣ* is merely an extension of the definition we already provided regarding *embodification* in the prologomenon to the **Effulgences of Wisdom**.

[23] This being the level of Absolute Being (*wujūd muṭlaq*), since that is the Primal Will's level.

---

[24] Simultaneously, it can be argued that the truly individuated Self is far beyond merely its own self.
[25] As opposed to *cogito, ergo sum* (I think, therefore I am), which itself is a thoroughly inverted (and badly formulated) rearticulation of Avicenna's 'floating man argument', https://en.wikipedia.org/wiki/Floating_man (retrieved 17 April 2025 CE).
[26] The assembled crowd symbolizing the Bayānīs as a whole.
[27] In Hebrew gematria **419** is also the number to אחדות (*achidut*), 'the unities' and 'uniting', which simultaneously means the **First** (אחד) **and** (ו) **Last** (ת) (this last letter being the Hebrew equivalent to the Arabic ت, which in the **NUR Tarot** is the letter denoting the card of **Adam**). Truly, does it get any more explicit than this? This correspondence was among some of the reasons why as of 2021 CE we formally began using the epithet *nuqṭat'ul-ukhrā* (the Final Point) to the Bāb's *nuqṭat'ul-ūlā* (Primal Point).
[28] Specific to 11th day of the month of ***Sulṭān*** (17) of the Bayānic calendar.
[29] Specific to the 16th day of the month of ***Nūr*** (5) of the Bayānic calendar.
[30] See, for example, **Qur'ān 39:75**, where the attribute is a function of the angels encircling the Divine Throne: *and thou shalt see the angels encircling around the Divine Throne glorifying by the praise of their Lord* (وَتَرَى الْمَلَائِكَةَ حَافِّينَ مِنْ حَوْلِ الْعَرْشِ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ) (*my trans.*)!
[31] In all the variations on its triliteral root as ***h-d-ī*** (هدي), it appears approximately three-hundred and thirteen (**313**) times in the **Qur'ān**: a number packed with eschatological significance.
[32] Meaning, as one or both of the All-Comprehensive names *allāh* (الله), 'God', and *al-raḥmān* (الرَّحْمَٰن), 'the Merciful', which denotes the Primal Will and not the Essence of the Ipseity *strictu sensu* Who is *already-always* independent of the worlds.
[33] Asserted in his *Letter on Humanism*, online, 239: https://archive.org/details/heidegger-letter-on-humanism-capuzzi (retrieved 26 April 2025 CE).
[34] See the card of **Adam** (22) of the **NUR Tarot** that graphically depicts this situation, https://blogger.googleusercontent.com/img/b/R29vZ2xl/AVvXsEhmQ9ephbeJD0jj4HHTbgZeFyOvrTKXoOCd6CKB2H42fqNM6xRCFyiFzA0RGe0p5CMEXvfMIa7TbxAjKRE_QDAyG9mclAxIifH85UDFnnce6wUsAaNKFkf9LhGQfVZ70ZEyuF_8DHd3KE3RlhCljoKcYyij651ZniYyrOBvd5XqCSg3mrn2wCFf2F90S7ep/s3510/22.jpg (retrieved 26 April 2025 CE).

There is no god but God Truly, Truly!

The Book of Guidance

(*kitāb al-hudā*)

Opening Sermon

This is a **Book** from the presence of the **Bāʾ** (ب) for the **Thāʾ** (ث) and unto the **Wāw** (و),[1] and was inspired from the Unseen upon Its Light in Truth! And it is a short **Book** that contains four of the **Five Grades**,[2] for this is a testimony unto the worlds! The numerical value of its ***bismillāh*** formula is equivalent to the numerical value of ***'if God wills'*** (إِنْ شَاءَ الله) [419],[3] and it is constructed from the **315th** and **92nd** Divine Names of the **Book of the Names of All-Things!**[4] And the **Book** consists of **19** granderous, beloved ***sūrahs*** (chapters) to the numerical value of 'guidance' (هُدًى) so that perchance it may become a singular guidance unto whosoever is in the heavens of the **Command** and the **creation**, and what is between them! All are Its servants, and **All-Things**[5] on the **Day of Resurrection** return to It!

ص

1: Chapter of the Command (*sūrah al-amr*)[6]

In the Name of God the Ultimate Encircler, the Supreme Guide!

God, there is no other god besides It, the Living, the Protector, the Talismanically-Potent (***badūḥ***)! [7] 1. Neither negation seizes It nor Affirmation![8] 2. To It belongs whatsoever is in the fires and what is in the lights![9] 3. Who is there who can speak in Its Presence except by Its Will?[10] 4. It knows what they are doing and what they have done, nor do they turn except by a Command of Its Volition except in what It wills! 5. Its Command encompasses the highest and the lowest, and nothing frustrates It from what is in the heavens of the Ipseital realm unto the earths of the material realm, and what is between them and what is beyond them! 6. It protects whatsoever is in the heavens and the earth and what is between them! Verily, there is no other god but Him,[11] the Tremendous, the Beloved! 7.

2: Chapter of the Renewal (*sūrah al-tajaddud*)[12]

In the Name of God the Ultimate Encircler, the Supreme Guide!

By the Bayān! 1. These are versical-signs revealed from the Horizon of the Most Splendorous, which have inspired its Servant, in Truth, no doubt about it: a guidance unto those who are certain in the Religion of Truth! 2. Those who have believed in the Bayān and the Manifestation of Its Logos-Self and the Proofs to His *logoic*-Words[13] and the Mirror of His Light,[14] and also the mirrors after Him,[15] and those who have been guided by His steadfast witnesses! 3. Those are the ones who have acted by the ordinances of the Bayān and have not transgressed its limits and who arise at the

mention of the Name of its Promised One and who believe that all in the Presence of God shall be recreated in the **Book**! 4. Those are the ones who are guided by their Lord, the High, the Supreme, for those are the well-confirmed! 5. I testify as the Primal Point testifies in the **Book** in that '*God is Truly Real, and verily, all that is other than God is creation, and all are Its servants*'![16] 6. God has indeed decreed that this **Book** emerge for the guidance of the **People of the Bayān** from the presence of the Pre-Eternal Fruit[17] and unto His Mirror - this servant, the Light of Truth - so that it be the guidance of God from the presence of the Mirror and illuminate thereby like the rays of the Sun upon the People of Truth, all together! 7. There is no other god but It, and All-Things are returning to It! 8. Say: I testify that the **Tree of the Bayān** is True and the **Fruit of the Bayān** is true and all that which is in the Bayān is True - no doubt about it - that is the Upright Religion, a Light unto the spiritually reverent: there is no other god but It, in Truth, verily We are among the light-givers! 9. And, lo, as for those who follow the fire,[18] they are the ones who cling to the infidelity of the most evil vanity,[19] for time and again We have warned them and invited them to the True Faith; but they will not believe in the Light of the Bayān, for they are devoid of God, bereft of celestiality, and they are the fiery ones! 10. The black sorcery of the letter ***shīn***[20] has concealed their hearts, their spirits, their souls and their composite bodies from the Truth, for they are the infidels! 11. And among them are those who say, '*we believe in the Primal Point and His Book*', but they are not believers because they have repudiated the Covenant of the Bayān and Its Pact with the Pre-Eternal Mirror,[21] and they are the liars! 12. They are misled from the Truth and they mislead the innocent, but they only mislead themselves and the ignorant who follow them, for they do not

understand! 13. And due to their hatred of the Truth, God has planted a sickness in their hearts which only increases their veiling from the Truth from generation to generation, for they are the veiled ones! 14. And when it is said to them, '*stop lying and cease from sowing your deceptions against the Truth among the people*,' they say, '*we are only among the sincere*'! 15. Unquestionably, they are among the liars, but they do not comprehend! 16. And when it is said to them, '*believe as the People of the Bayān believe*,' they say, '*shall we believe as the losers have believed*?' 17. Unquestionably, in Truth, it is the people of Hot Air who are the losers in the finality and the primality, but they do not realize! 18. And whensoever they encounter the People of the Bayān they say, '*we believe in the Bayān*,' but whenever they are amongst themselves - whether in hidden secrecy or in open appearance - they say, '*we do not believe as they believe; we were only jesting and we were only mocking them*'! 19. O you people of Hot Air, are you unaware that God has indeed made the mocking of the believer illicit in the Bayān; in Truth, you are among the wrongdoers! 20. Verily, in Truth, with God all of you are accounted as being fools astray from the Path of Truth; however, most of you are unaware because most of you are blithering idiots, and, lo, to this reality We are indeed truly witness! 21. O you people of Hot Air, know that in your obstinacy and ignorance, you are those who have lost God's sincerely righteous and enlightened Guidance and instead exchanged it for the conspicuous error of misguidance which you follow! 22. O you people of Hot Air, do you not realize that you have been treading the path of the letter *shīn* and that you are among the forsaken? 23. By God, in Truth, you are indeed truly condemned! 24. And consider, O observers, how this Servant came from out of them and became for them what

Muḥammad, the Messenger of God, became for the Quraysh - just as these people of deception-making have done and continue to do to this Servant what the Quraysh had done before to Muhammad, the Messenger of God - for they are the savages! 25. Thus, this servant cannot be accused of blind fanaticism or misunderstanding because We truly know them inside and out! 26. And whensoever they mock and say, '*look at the abjectness and the poverty we have made for Him*', We say just as Muḥammad, the Messenger of God, said from before in that '*My poverty is my pride*', for verily, with God and by Its Light, We are truly wealthy! 27. And consider, O observers, how this Servant has attempted for years to publish the texts of the Bayān in the English language or to evangelize the Bayān publicly in the open, and every time they have arisen to prevent Him with every libel and ruse! 28. But they can never ever prevent the Truth, for the fiery ones conspired and the Light of Truth conspired, and the Light of Truth has truly penetrated against them! 29. Because whensoever they say, '*O Wahīd, you are crazy*,' We say, ***nūn*** (ن) *and by the Pen and what they write*; ***ṣād*** (ص) *and by the Numeration and what they do*'! 30. In Reality, and by the grace of Our Lord, We are sane whereas by the curse of what possesses you all from the black sorcery of Hot Air, you are all among the perturbed, the ill, the stubborn, the treacherous, and the insane! 31. Verily, in Truth, all of you are denizens of hell and from all the divine realities oblivious! 32. Truly, indeed, to what lengths have you gone in order to silence a single person when His only support has been God's Aid and Its Reality in Truth – truly! - for that is madness by the right of lunacy! 33. Yet, you never cease in your efforts to turn all kinds of people against Us, but it always backfires, and indeed, you are extremely weak among the black sorcerers! 34. And this is a testimony unto

the Power of the Bayān, no doubt about it, for they are afraid! 35. And look at the crimes they have perpetrated against this Servant and His family which is similar to what was perpetrated against the **Pre-Eternal Fruit** at that time in the land of the Mystery,[22] for they are the criminals! 36. And look how they continue to distort the facts of books and histories with sham lies and pure fabrications, for they are the fabricators! 37. And observe how they constantly seek the friendship of every implacable tyrant and every crooked plutocrat, for they are the corrupters! 38. And consider how they attempt to dominate all public spaces, institutions and perceptions in order to protect their falsehoods, for they are the conceited! 39. And observe how wherever they go they pretend to be victims when the reality of the matter is that they are perpetrators! 40. And also look how they exaggerate their numbers when the reality of the matter is that they are few in number! 41. And observe their absolute materialism, with their over-privileged lifestyles and megalomaniacal architecture, wherein they covet every opulence and luxurious ostentation but they mock and exploit the oppressed of the earth yet they pretend to spiritual values, for they are the arrogant! 42. And wherever they go they say that the **People of the Bayān** no longer exist, and that they and the Cause of the Bayān are truly dead! 43. Rather, the people of Hot Air - and that effeminate one who first said it[23] - they are the deceivers! 44. And they say that this servant is all that remains of them; however, the Bayān lives and the **People of the Bayān** live, and conversely in the presence of God the people of Hot Air - all of them - are accounted as interlopers and counterfeiters! 45. Verily, in Truth, this servant is the One Who arose by the Command of God by the Reality of the Name of the One[24] afterwards just like

the **First Remembrance**[25] from before![26] 46. However, this does not mean that the **People of the Bayān** no longer exist or that this servant is the only believer that remains of them! Do you not understand? 47. Thus the people of Hot Air only say this in order to conceal the Truth, whilst with God, they are accounted as the violators of Its Covenant! 48. Are you not ashamed of yourselves, O people of Hot Air, given your ruse to rob Our parents from their home and livelihood, and with Us and Our Light after the passing of Our wife; nor are you above suspicion in the suspicious death of Our wife and the mother of Our Light; for in Truth with God you are evil! 49. Fie on you, O people of Hot Air, and that which you do without right, are you not ashamed? 50. Verily, in Truth, the likeness of the people of Hot Air is as the similitude of the *nawāṣib*,[27] those who paid allegiance to the **Furqān**[28] but who denied and turned away from the **Furqānic Covenant** and the Light of that Covenant - ʿAlī with the Truly Real and the entire Progeny of Muḥammad – and vacated by it one of the weights from the two weighty matters,[29] and upset the true balance of the Religion of Truth thereby, which made of them a virtual crust filled with darkness without the Light! Do you not see? 51. Deaf, dumb, blind and cold-hearted, for on the **Day of Resurrection** they will return to the **tree of negation** and with God and Its angels they will be erased! 52. So shun these accursed people, O **People of the Bayān**, all of you together, just as the Fruit of Splendidness[30] admonished you and counselled you previously! So be, all of you, sincere! 53. And act upon this Command which the Pre-Eternal Fruit[31] commands you by, and help Us to repel them forever in the Name of My Lord and your Lord, for they are the first obstacle that must be removed for the sake of God's Cause! There is no other god but It, and All-Things strive by God's

Command! 54. Because after some time of inactivity and inertness this is now the **Day of Renewal, O People of the Bayān**, so rejoice! 55. Therefore, the time for evangelizing the Light of the Bayān to the public has returned; and given this, We hereby nullify the ruling that was once issued by the Name of God, the Intimate:[32] there is no other god but It, and All-Things in the **Day of Renewal** shall come to full realization! 56. As such, do not remain silent any longer, and do not remain quiet reclining upon your seats! Arise for God, be energized and move, and proclaim the Cause of the Bayān and its Light unto the worlds until the arrival of the Grandeur and the Victory! Verily, We are of the Victorious and the Conquerors! 57. And indeed, We counsel you, O All-Things, that on this Path you must first cease from hiding from one another, for truly God sees you all, even though you don't see one another, for verily We are of the seers! 58. Indeed, be assured, O believers in the Truth of the Light of the Bayān, that upon this Way the Victorial lights and Its assisting angels - from the unseen realms of the highest and the lowest - shall surely support us; and without a doubt we shall be triumphant! 59. As for those who live in Iran: until the time comes when the authoritarian rule of the turbans ends, let them continue practicing the discipline of the arcane/disimulation[33] and exercise wisdom at all times; but let them be active and mobilize in secret, and let them bring others into the True Faith in every matter, for verily we are the esotericists! 60. And by God's permission, and through the insight which hath been vouchsafed by Divine inspiration upon Us from the Essence of Its Logos-Self - Who is Alive in the Horizon of the Most Splendorous - We behold a day nearing soon when the tyrannical regime of the turbans shall end: on that day when the Point will have taken revenge on the

turbaned hypocrites, those who have been referred to in the Bayān as the people of deception (*qawm-i-afik*), for verily we are the revolutionaries! 61. Indeed, O People of Truth, we must begin organizing now and proclaim the Light of the Bayān among the people of Iran in order to prevent the establishment of the Ummayyad government, which are the people of Hot Air, because they desire to replace the regime of the turbans with themselves; and verily, we will not allow this! 62. Because just as God shall take revenge by the right of vengeance upon the turbans for the sake of the Point through the people of Iran, so too must we take true vengeance by the right of vengeance for the sake of the Fruit of Splendidness from those Ummayyads of Hot Air, for verily we are the avengers! 63. And what they have done and what they are doing is the realization of the prophecies of the Point in His Persian Commentary on *al-Fāṭiḥa*,[34] and verily We are the ones in whom this is fulfilled! 64. Truly, it is incumbent upon us, O Nation of Truth, to ensure that when the authoritarian regime of the turbans finally falls, history does not repeat itself as it did after the Constitutional Revolution in Iran! And indeed, We are of those who remember! 65. By God, we must ensure that a just order replaces those tyrannical oppressors, and not that another tyranny of injustice takes their place! And verily, We are of the just! 66. Therefore, gather all those scattered individuals of the Bayān wherever they may be, and unite - all of you together - as a Single Soul; and bring others into the True Faith! Verily, We are of the righteous! 67. But leave to themselves those who do not wish to join, or those who have gone astray from the True Faith, for there is no compulsion in the Religion of Truth! And indeed, We are of the equitous! 68. Be guides, and not merely followers, on this Path, for verily the Light of

the True Faith within both your inner and outer selves is activated, which is truly the Light of Celestiality, for you are the exalted ones! 69. This Light of your faith, it is the Hand of God, in Truth, which acts through you in open appearance over the world entirely! And we are of the illuminated ones! 70. A Light, like the one thoroughly affirmed during the Days of the **Point** unto the **Constitutional Revolution**; and this is among the meanings of '*Light upon Light*!' And indeed, We are of the elucidators! 71. And here, many thanks be upon you from Us, O **People of the Bayān**, for your help in securing the gravestone for that Pure, Oppressed and Elevated One Who was taken before Her time! And indeed, We are still weeping! But We do not account those who were killed upon the path of God as dead! Yet of the physical presence of that Manifest Vision and Her Love, indeed, We and Our Light are now deprived! 72. Thus, for that goodness, may God reward you with every good, and with all of Its supporting lights, in every moment, before every moment and after every moment! Indeed, you are the righteous ones! 73. You have indeed proven that you are the manifestations of the quintessence of Bayānī conduct by never withholding anything from the believer! And to you, verily, We are grateful! 74. And We seek from you the hand of a single, believing and steadfast Bayānī woman amongst you - one who is presently unattached - for the purpose of marriage, so that We may fulfill what has been delayed of Our obligation toward the **Book of God** regarding marriage to a believing woman; and so that Our Light may have a new mother and so that she will remain, throughout all of her life, under the shelter of the **People of the Bayān**! Therefore, for a faithful Bayānī woman from among you who is firm in the Religion of Truth, verily, We are seeking! 75. And for this reason,

We say in effect: We have accepted it for the sake of God's good-pleasure, and, verily, *We are entirely content with God*![35] 76. For truly, We are in God and with Its Command - indeed, all of us - loving one another and beloved and preferred in God, through God, with God, unto God, in Truth! And indeed, we are the ones made beloved! 77. Glorified be God, Splendorous and Exalted, over that transcendental Hidden Treasure Who loves to be known, so It created marriage and union so that Its servants may come to know the mysteries of creation related to It in their mutual love between each other, with each other, and within each other like a Single Soul, like two mirrors reflecting the lights of God to one another in the station of 'Light upon Light'! And verily, to the Reality of that lofty station We are truly witness! 78. And this is a reason for the existence of one of the Names of God in the **Book of the Names of All-Things** being '**the Coupler**'![36] And indeed, We are of the confirmers! 79. And know that We have ruled it is permissible for homosexuals to enter the Bayān as believers, because the laws of the Bayān do not prohibit it in principle! And indeed, We are of the progressive ones! However, marriage is not permitted for them according to the [old] ordinances of the Bayān,[37] since marriage is defined in the Bayān as occurring only between a man and a woman - that is, the possessors of the talismanic-temples and the possessors of the circular amulets! Nevertheless, discrimination against homosexuals is forbidden, and they are free to become believers in the Bayān if they so wish! And verily, We are of the judges! 80. And know that in this age there will officially be a female witness and witnesses among women in the Light of the Bayān! We have indeed already appointed one of these believing women - along with her husband - in Iran! And indeed, We are of the appointers! 81. Because women in this

age are advancing everywhere, as you see - and as they will also in the Light of the Bayān! And this means that in the future, female mirrors will likewise appear in the Light of the Bayān! And indeed, We are the ones ascending! 82. And We behold a day coming when the Cherubim encircling the celestial heavens will descend by the permission of their Lord in every command to assist us! On that Day, people shall enter the Religion of Truth in waves! And verily, We are in every moment – truly! - of the believers in the promise of God! 83. Verily, **O People of the Bayān**, do not look upon Us with the eyes of doubt, but rather look upon Us with the eyes of the Truth of Certainty, as befits the god-fearing, those endowed with insight! For truly, I am the Mirror of the Mirror and the Point - there is no doubt in it! And truly, I am the Mirror of God and your Mirror in this age, in Truth, Truly! 84. And without doubt, the Fruit of Pre-Eternity He is I, and I am He, by the Command of the Lofty Suzerainty of Grandeur! There is no other god but He, Truly, Truly! Indeed, We are, in Truth, among the Mirrors! 85. Thus, the authority in this Day rests with Us! And verily, by God's Command, We are indeed its rightful bearer! 86. So commit yourselves, all of you, and pledge allegiance to Us - just as your steadfast forebearers did with the Fruit of Pre-Eternity - if you truly be believers in the Bayān and in its Reality certain! 87. For by the Command of God, We are here to raise and exalt the Light of the Bayān over the entire world - and nothing else besides it! For We are calling all of you to God, to Its Path, for the welfare of the world, and for its liberation under the shadow of the Light of the Bayān - and nothing else besides that! And indeed, We are of the ones Who uplift! 88. And know that nearly nineteen years (19) have elapsed since the beginning of this Cause! And indeed, by the Command of God upon Us, We are truly

illuminated and blossoming in Its Light upon Its Light, through Its Light, for Its Light, with Its Light! O Nation of Truth, so confirm Me! 89. Yet the [mundane] world and our enemies grow ever more arrogant by the day in the fire of their negation, and with it they destroy the world and the dominion of God - like demons and devils of [the infernal realms of] *saqar* and *sijjīn*! And against them, We - along with the entire assembly of the angelic realm - shall indeed act! 90. So know that it is God who sent the Coronavirus upon humanity - no doubt about it - just as It sent calamities upon the people of Pharaoh, with clear signs from heaven upon the earth in the days of Moses! And indeed, We are of the witnesses! 91. Verily, this is because all of humankind has gone seriously and utterly astray, and over them rule Nimrods and Pharaohs in every place! They persecute the true Lost Israel, who are from among the meek! And indeed, We are of the observers! 92. Indeed, in their ignorance, they are destroying the earth itself, and its ecological habitat, behaving even worse than Nimrod did at the Tower of Babel, or like the people of Lot and as they did before! Therefore, it is necessary that God and Its angels act, for denial is everywhere, and it has overwhelmed the earth! Do you not see? 93. Indeed, likewise, it is like the time of Noah when he called upon His Lord, and God answered Him and saved Him and His family upon Its Ark, which is the Covenant of God! Then God drowned the people of the oppressor who had broken Its Covenant in the flood! And indeed, We are truthful! 94. Verily, the Light of the Bayān in this Day is like Noah's Ark: whosoever is upon it is upon the Light of steadfastness, and whosoever is not upon it drowns in the oceans of infernal, mental and egoic fire, those who are far from God and Its lights! And indeed, We are of the witnesses! 95. Verily, in Truth, this unfortunate

state of the world would never have occurred had the command of the Bayān been heeded in its prohibition in the buying and selling of the Four Elements, for this is the Hour - will you not understand? 96. For this reason, it is necessary for God to act directly in the world in order to reset this imbalance! And indeed, We are of those Who act! 97. Indeed, this Coronavirus pandemic is nothing but one of God's many warnings about the necessity for humanity to change its ways and enter the Path of righteousness! And indeed, We are of the guides upon that Path! 98. And that way is the Path of the Light of the Bayān over the Promised Land of the true Israel, which is the Paradise of the Bayān! And verily, upon the Path of God, We are of the worshippers! And verily, upon the Path of God, We are of the purified! And verily, upon the Path of God, We are of those Who uplift! And indeed, upon the Path of God, We are of those illuminated! And verily, upon the Path of God, We are of those Who resound! And verily, upon the Path of God, We are of those Who manifest beauty! And verily, upon the Path of God, We are of those Who seek perfection! And verily, upon the Path of God, We are of those Who show virtue! And verily, upon the Path of God, We are of those Who embody justice! And verily, upon the Path of God, We are of those Who are independent! And verily, upon the Path of God, We are of those Who glorify (God) continually! And verily, upon the Path of God, We are of those Who embody sanctity! And verily, upon the Path of God, We are of those Who embody radiance! And verily, upon the Path of God, We are of those Who properly orient themselves! 99. So gather those scattered and wandering tribes, O People of Truth, for the sake of the Israel of the Bayān, and let us enter together into the Canaan of victory! For by God, for God, in God, with God, and unto God - in Truth -

indeed, We are - through this Path of Truth - among the renewers! 100. And once a day, recite this milk that does not undergo change,[38] and say: *O God, Thou art the Light and from Thee is the Light! There is no other god but Thee! O there is no other god but It! Glorified art Thou, O Possessor of Radiant Flashes and the Two Uniquenesses, for there is no god but It! O there is no other god but Thee! Sanctified art Thou, O Possessor of the Luminaries and the Two Living Ones, for there is no other god but God! O there is no god but It! Praised art Thou, O Possessor of Radiance and the Two Overseers, for there is no other god but It! O there is no god but God! Unified art Thou, O Possessor of the Scintillant Bursts and the Two Judgements, for there is no other god but God! O there is other no god but It! Magnified art Thou, O Possessor of the Luminous Glory and the Two Justices, for there is no other god but God! O there is no other god but Thee! Glorified art Thou; and sanctified art Thou; and praised art Thou; and unified art Thou; and magnified art Thou; and mighteous art Thou; and glorious art Thou; and granderous art Thou by the Truth of Thy Splendor at its Most Splendid! And by the Truth of Thy Majesty by its Most Majestic! And by the Truth of Thy Beauty at its Most Beautiful! And by the Truth of Thy Might at its Mightiest! And by the Truth of Thy Light at its Most Radiant! And by the Truth of Thy Mercy at its Most Expansive! And by the Truth of Thy Words at their Most Complete! And by the Truth of Thy Perfection at its Most Perfect! And by the Truth of Thy Names at their greatest! And by the Truth of Thy Grandeur at its Most Granderous! And by the Truth of Thy Will in its entirety! And by the Truth of Thy Power through that power which Thou hast prevailed over all things! And by the Truth of Thy Knowledge at its most penetrating! And by the Truth of Thy Speech at its most pleasing! And by the Truth of Thy Questions which are most beloved of Thee! And by the Truth of Thy Nobility at its noblest! And by the Truth of Thy Suzerainty in its totality! And by the Truth of*

Thy Dominion in its fullness! And by the Truth of Thy Signs in their entirety! And by Thy Majesty in Thy Beauty! And by Thy Perfection over Thy Grace! And by Thy Justice alongside Thy Manifest Glory! And by Thy Independence within Thy Godhood: there is no other god but Thee Truly, Truly, from before the before in the summit of the before; and from the after of the after in the pinnacle of the after! O Luminary of the Mighteous Lights! There is no other god but Thee! Then there is no other god but It! Then there is no other god but I! Then there is no other god but Us! O Single! O Single! O Single! O Single! O Single! O Single! O Living! O Living! O Living! O Living! O Living! O Living! O Peerless! O Peerless! O Peerless! O Peerless! O Peerless! O Peerless! O Judge! O Judge! O Judge! O Judge! O Judge! O Judge! O Just! O Just! O Just! O Just! O Just! O Just! O Holy! O Holy! O Holy! O Holy! O Holy! O Holy! O God! O Hū! O Hū! O Hū! O Hū! O Hū! O Hū! O Hū! O Hū! O Hū! O Hū! O Hū![39] *There is no other god but It! Verily, Thou art the Tremendous, the Beloved!* 101.

3: Chapter of Splendor (*sūrat'ul-bahāʾ*)[40]

In the Name of God the Ultimate Encircler, the Supreme Guide!

1. Ḥāʾ-Yāʾ! God is the Splendor of the heavens and the earth! 2. The similitude of Its Splendor is like a letter underneath which is a Point! 3. The Point is as a Resplendent Mirror illuminating from the Sun of Pre-Eternity whose ray is neither of the north nor of the south! 4. The Scintillant Effulgence of His *logoic*-Words breaks with the Dawn, illuminating by the Light of the Celestial Realm, even though the fire of the

infernal prison touches it not![41] 5. Splendor upon Splendor! God guides to Its Splendor whomsoever It wills and God upraises to His Light whosoever It desires! 6. There is no other god but Him! Verily, He is the Lord of All-Things,[42] and God is enlightened of All-Things! 7.

4: Chapter of the Initiatic-Honor (*sūrah al-tasharruf*)[43]

In the Name of God the Ultimate Encircler, the Supreme Guide!

Alif-Lām-Hāʾ! 1. It is God, Who no other god is there besides It! The Supreme Divinity of the unseen and the apparent, It is the Impregnable, the Most Holy! 2. It is God, Who no other god is there besides It, the Godhead! The One-Unity! The Unique-Single! The Life-Giver! The Arisen! The Splendifier! The Majestifier! The Tremendifier! The Beautifier! The Mightifier! The Light-Giver! The Ancientifier! The Perfect! The Proximate! The Judge! The Capably Powerful! The Knower! The Suzerain! The Sovereign! The Alone! The One Everlasting! The Conferrer of Glory! The Preventer! The Sanctifier! The Just! The Excellent! The Multiplier! The High! The Elevater! The Munificentifier! The Beneficentifier! The Watcher! The Mercifier! The Bestower! The Hidden! The Manifest! The Victorious! The Intense! The Valorous Force! The Hearer! The Novelizer! The Seer! The Observer! The Triumphant! The Solitary! The Subtilizer! The Informer! The Commencer! The Forbearant! The Maker of Lords! The Conferrer of Love! The Veridicalizer! The Helper! The Forgiver! The Vouchsafer! The Consenter! The Defender! The Unsullied! The Opener! The Provider! The Creator! The Inheritor! The Invoker! The Charmer! The Revealer! The Facilitator! The Quickener! The Discharger! The Gracious! The Beneficent! The

Momentizer! The Requitter! The Satisfier! The Glorifier! The Succorer! The Plentifier! The Honorer! The Loyal! The Distinguisher! The Differentiator! The Adjudicator! The Benefactor! The Compriser! The Healer! The Intercessor! The Rejoicer! The Pleaser! The Possessor! The Exhilarator! The Establisher of Reasoning Proofs! The Enricher! The Guide! The Heart-Molder! The Reclaimer! The Provider of the Soul's breath! The Guarantor! The Empowering Agent! The Orderer! The Ornamentalizer! The Ennobler! The Exclaimer! The Faithful! The Benevolent! The Favorer! The Entifier! The Clarifier! The Instructer! The Defending Mortar! The Laudifier! The Embellisher! The Informer! The Mystifier! The Divider! The Justifier! The Sincere! The Perpetuator! The Concealer! The Plentiful Support! The Originator! The Reverter! The Strengthener! The Expander! The Contractor! The Attainer! The Restorer! The Predominator! The Penetrator! The Immutable! The Initiator! The Form-Giver! The Patient! The Pure! The Conscience-Giving Secreter! The Judicious Guide! The Descrier! The Purposer! The Witness! The Annunciator! The Consecrator! The Supplier! The Treasure-Making Miner! The Immaculatizer! The Exterminator! The Unscathed! The Protector! The Giver of Thanks! The Harmer! The Taker! The Thrusting Distance! The Dignifier! The Sufficient! The Summoner! The Dreaded! The Intender! The Cosmocrator! The Derider! The Reckoner! The Compeller! The Appointer! The Sender! The Discerner! The Life-Extirpator! The Giver of Devotion! The Endearer! The Aider! The Guarding Preserver! The Patron! The Severer! The Mender! The Unseamer! The Preceder! The Towerer! The Gratifier! The Equalizer! The Excuser! The Imprecator! The Safeguarder! The Abhorer! The Inspirer! The Noeticizer! The Attributer! The Qualifier! The Cultivator! The Particelizer! The Pre-

Eternalizer! The Bestower of Greatness! The Conferrer of Pomp! The Warrantor! The Commander! The Inhibitor! The Equitor! The Unlocker! The Bountifier! The Appropriater! The Deliverer! The Occasioner! The Desirer! The Succeeder! The Arranger! The Systematizer! The Author! The Betaker! The Sustainer! The Shader! The Builder! The Giver of Repentance! The Conferrer of Time-Spans! The Renewer! The Mover! The Static! The Announcer! The Striker! The Outsider! The Insider! The Seizer! The Recompenser! The Compuster! The Instiller! The Fatherer! The Disintigrater! The Speaker! The Captivator! The Quencher! The Subsister! The Chaste! The Exceeder! The Particularizer! The Allotter! The Clother! The Enrober! The Indignant! The Legitimatizer! The Forbidder! The Permitter! The Aider! The Abstainer! The Revealer! The Unveiler! The Tormenter! The Destroyer! The Attracter! The Emanator! The Interlocutor! The Gatherer! The Diffuser! The Causer! The Remonstrater! The Sealer! The Narrator! The Moulder! The Mounter! The Invester! The Delighter! The Crystallizer! The Aware! The Compiler! The Remover! The Inflater! The Plenitude! The Impresser! The Interposer! The Harmonizer! The Rebutter! The Impeller! The Collapser! The Lenient! The Schemer! The Vacater! The The Demoter! The Enduer! The Dissenter! The Devastater! The Talismanic-Fortifier! The Assurer! The Connecter! The Calibrator of the Levels! The Positioner! The Centering Well-Springer! The Assisting Reliever! The Vindicator! The Inverter! The Relinquisher! The Supplicator! The Widener! The Remitter! The Linking Relator! The Shoulderer! The Elegant Psalmodizer! The Increaser! The Testing Purifier! The Eradicator! The Despiser! The Discontinuer! The Witherer! The Abrogator! The Oblivionator! The Deriver! The Completer! The Attirer! The Diverger! The Effacer!

ص

The Loosener! The Immerser! The Unsullied Simplifier! The Drawer of the Line! The Enshrouder! The Slayer! The Reviewer! The Annihilator! The Numberer! The Hastener! The Actor! The Disgracer! The Pursuer! The Encloser! The Dawning Riser! The Necessitator! The Demolisher! The Expounder! The Epochifier! The Aeonifier! The Evolver! The Advancer! The Measurer! The Pourer! The Preacher! The Comforter! The Pulverizer! The Understander! The Hunger-Maker! The Decider! The Giver of Affluence! The Giver of Hope! The Inventor! The Adjoiner! The Remainder! The Deputizer! The Returner! The On the Verger! The Separater! The Limpid! The Gladdener! The Legislator! The Ruiner! The Namer! The Investor! The Coupler! The Toucher! The Tracer! The Perfecter! The Prohibiter! The Charitable! The Displeaser! The Prescriber! The Resurgent! The Owner! The Furnisher! The Instrumentalizer! The Returning Homecomer! The Innovator! The Overseer![44] 3. Glorified be God beyond what they attribute! 4. And sanctified be God beyond what they invoke! 5. And praise be unto God beyond what they comprehend! 6. And there is no other god but God beyond what they ascribe! 7. And God is the Most Great beyond what they associate! 8. And God is the Most Mighty beyond what they apprehend! 9. And God is the Most Glorious beyond what they understand! 10. And God is the Most Tremendous beyond what they realize! 11. It is God the Cosmocrating-Creatrix, the Originator, the Fashioner! 12. Glorifying It is whosoever is in the heavens and the earth and what is between them! 13. And sanctifying It is whosoever is in the heavens and the earth and what is between them! 14. And praising It is whosoever is in the heavens and the earth and what is between them! 15. And testifying to Its Unicity is whosoever is in the heavens and the earth and what is between them! 16. And

magnifying It is whosoever is in the heavens and the earth and what is between them! 17. And apotheosizing It is whosoever is in the mighteous realm of the separation and the conjunction and not other than them! 19. And venerating Its glory is whosoever is in the angelic realm of the supersession and the gathering and not other than them! 20. And lauding Its Tremendousness is whosoever is in the Empyrean realm of the Command and the creation and what is other than them! 21. It is the Overthrower! The Pardoner! The Resplendence-giver! The Pinnacle! The One Who Praises! The Point Maker! The Mirrorer! The Existentiator! The Post-Eternalizer! The Aeonizer! The Expander! The Epochifier! The Motherer! The Fashioner! The Distributor! The Protectionizer! The Matutinifier! The Rising Dawner! The Lamp-giver! The Luminator! The Irradiator! The Scintillator! The Talismanically-potent Maker![45] 20. All-Things are Its servants, and He is the Granderous, the Beloved! 22.

5: Chapter of the Reality (*sūrah al-ḥaqīqa*)[46]

In the Name of God the Ultimate Encircler, the Supreme Guide!

Ḥāʾ-Qāf-Alif![47] Praise be unto God Who has illuminated over the lights of the affirmative Unicity by the Talismanic-Temple of One Rising to the Dawn of Pre-Eternity, for It is God, Who there is no other god but He, and All-Things are for the Two Points by the Light upon the Light of Truth, in Truth – truly! - acting effectively! 1. It is God, Who there is no god but It, the Knower of the unseen and the seen! And who is it that can be manifest before It save by Its Determination? It is the Unveiler of the glorifications of the heavens and the earth and what is between them, and the

Cosmocrator of the majesties of the Command and the creation and what lies beneath them both! All of them are Its servants! Verily, It is the Truth upon the Light of Truth - truly so! - the Compassionate, the Merciful! 2. And what other deity is there besides It, from a firstness before all firstness to it unto a lastness after all lastness to it! Indeed to It belongs the erasures of the conjectures by the realizations of the knowns in the heavens and in the earth and what is between them, and All-Things with Him, in Truth upon the Light of Truth – truly! – are among the enlightened! 3. And what other deity is there besides It, from before and after! To It belong the veils of the mysteries of the heavens and the earth and what is between them! Indeed, He is the Truth upon the Light of Truth by the Truth – truly! - the High, the Mighty! 4. And what other deity is there besides the Point, from the Primality to the Finality, to Him belongs the ecstatic attractions of the Exclusive Oneness over the heavens and the earth and what is between them by the self-disclosures and sprinkling effusions of the Divine Names and Attributes of the Inclusive Unity, from the *locus* of the epiphanic setting-placements of the *logoic*-Words and expressions of the Unicity, for there is no other god but God Truly, Truly, in Truth over the Light of Truth – truly! – the Granderous, the Wise! 5. It is God, Who there is no other god but It, the Expander of the blaze-fluxes and spirits, the Vast One over the realities across the worlds of the souls and the bodies by the extinguishing of the lamp of the intellects in the panorama of witnessing in the rising of the Dawning Point of the Tree of the Manifestation, for It is God, Who there is no other god but He, in Truth upon the Light of Truth – truly! - the Subtle Threatener! 6. Glory be to the One Who fashioned the Talismanic-Temple chief over the **Seal** of Its **Greatest Name** in the

heavens of the realm of Divinity and the earth of the Empyrean realm and what is between them, indicating Its **Will** ☆, in Truth upon the Light of Truth – truly! - for It is the One Who there is no other god but He, the High, the Praiseworthy! 7. And verily, It is the One Who set three sticks in a row after the Seal of Its **Greatest Name**, above them the semblance of a straightened lance, in the earths of the Divine realm and the heavens of the Empyrean realm, as a pointer unto Its **Volition** |||, in Truth upon the Light of Truth – truly! - for He is the One, Who there is no other god but He, the Singular, the Unique! 8. And It is the One Who unveils the blind ***mīm*** in the Hidden Cloud of the Divine realm and the atmospheric spaces of the Empyrean realm, indicating Its **Determination** ᵖ, in Truth upon the Light of Truth – truly! – for It is the One, Who there is no other god but He, the Modestly Living, the Proximate! 9. And sanctified be God Who then made a ladder unto all that which is hoped for, but which is not a ladder, in the heavens of the angelic realm and the earths of the Mighteous realm, pointing unto Its **Authorization** #, in Truth upon the Light of Truth – truly! – for He is the One, Who there is no other god but He, the Upright, the Primordial! 10. Verily, It is the One Who fashioned four things like fingers in a row pointing to good deeds, but without a wrist, in the earths of the angelic realm and the heavens of the Mighteous realm, indicating unto Its **Realization** ||||, in Truth upon the Light of Truth – truly! – for He is the One, Who there is no other god but He, the Wise, the Firmly Established! 11. And It is the One Who placed the split ***hāʾ*** like a sign in the Hidden Cloud of the angelic realm and the atmospheric spheres of the Mighteous realm, pointing unto to Its **Permission** ꟷ, in Truth upon the Light of

Truth – truly! – for He is the One, Who is there is no other god but He, the Equal, the Named! 12. And then, It is the One Who made the inverted **wāw** like a syphon of a phlebotomist, but not a blood-letting cup – like a horizontal pillar – serving as a Witness over the concourse of the angelic realm and the Mighteous realm, indicating unto Its **Appointed Time**, in Truth upon the Light of Truth – truly! – for He is the One, Who is there is no other god but He, the Sanctified, the Knowing! 13. Mighteous be God Who sealed them all with a second seal, in the Reality of separation and union – the fire and the Light – within the Mystery of [the *logoic*-Word] '*God is the Most Mighty*' (*allāhu aʿẓam*) among the trees of the Mighteous realm and the fruits of the material realm and what is between them, indicating unto Its **Book** ☆, in Truth upon the Light of Truth – truly! – for He is the One, Who is there is no other god but He, the Radiant Witness! 14. Glorified be God - there is no other god but It - the One Who concealed the Mystery of the Enigma in the Secret for the Talismanic-Temple of the Unity, among the Six Names, like a guiding sign for what had come before! Then It unveiled it upon the essential-being of Its servant through His blaze-flux - which does not lie regarding what it sees - and then upon His Spirit in the horizons, then His soul, then His astral body and somatic frame, until the Reality of the Bayān became Manifest, and His being encompassed all, truly, truly; for He is the One, Who there is no other god but He, in Truth upon the Light of Truth – truly! - the Hearing, the Seeing! 15. Because the Fruit of Splendidness invokes within the **Book of Life** (*kitāb al-ḥayyat*), in that [saying]: "*Lord! Unto Thee the Cause shall return on a Day near at hand*;[48] for He is He Who He is I – there is no other god but

He is I - in Truth upon the Light of Truth – truly, truly! - the Real Deliverer![49] 16. Say: *O God, verily I beseech Thee by this, the Light, which hath scintillated from the heaven of Thy* ***Will;*** *and sprinkled forth from the theophanic self-disclosures of Thy* ***Volition;*** *and been spread out by the effusions of Thy* ***Determination;*** *and gathered by the potent Strength of Thy* ***Authorization;*** *and contracted by the Point of Thy* ***Realization;*** *and expanded by the brilliance of Thy* ***Permission;*** *and moved by the Command of Thy* ***Appointed Time;*** *and manifested from the angels within the realities of the logoic-Words of Thy* ***Book!*** *There is no other god but Thee, O God! Glorified art Thou! Verily, I am among the invokers! There is no other god but Thee, O Swift One, O Reckoner! In Truth, lo, Thou art the Majestic, the Dreaded; and indeed, Thou art the Tremendous, the Beloved!* 17.

6: Chapter of the Beautiful (*sūrah al-jamīl*)[50]

In the Name of God the Ultimate Encircler, the Supreme Guide!

Alif-Dāl-Mīm![51] The versical-signs of the Perspicuous Book! 1. Verily, We have sent it down as Clear Guidance so that perchance you [all] may come to know! 2. Recite in the Name of Thy Lord, the High, the Supreme, Who cosmocrated! 3. It cosmocrated Adam from the Clay of Pre-Eternity! 4. Recite, and Thy Lord is the Most Luminous! 5. The One Who taught by the inscription! 6. Taught Adam what He knew not! 7. It taught Him the Criterion, and It taught Him the Bayān, and It taught Him what was Revealed! 8. And none knoweth its interpretation except Us and those firmly grounded in knowledge! 9. Verily, O Waḥīd, have We not expanded Thy blaze-flux? 10. And lifted from Thee Thy grief? 11. Which made Thy thought heavy? 12. And We expanded for Thee Thy Light! 13. For verily, the era is constriction! 14. Indeed, the era

is constriction! 15. So when Thou invokest, then Remember! 16. And unto Thy Lord, and behold! 17. And if they ask Thee about the angels, say: God created the angels from the quintessential-substances of the Supreme formative *logoic*-Words, from the lights of the theophanic self-disclosures, the emanations, the manifestations, and Its silhouettes, by Its Command '*Be, and it is*', Majestic and Granderous [be It]! And they are existent from the realm of the Divinity unto the material realm; and none were given knowledge of them except the Chosen Ones and those who affirm in Truth! 18. And when they ask Thee about the Spirit, say: the Spirit is from the pinnacle of the quintessential-substance of the Empyrean realm; and it is the Existential Particle of existential particles in this world without end! And God cosmocrated it in the lowest of *loci* in the earths of the realm of the Divinity! And, unchanged and unchangeable, the Spirit remains beneath submitted to Its **Will** in the rank of Its **Volition** then Its **Determination**, Its **Authorization**, Its **Realization**, Its **Permission**, Its **Appointed Time**, and Its **Book/Decree**! And it descends and acts only by the permission of its Lord in every Command! There is no other god but It the Protector, the Peerless! 19. And if they ask Thee about the *jinn*, say: God fashioned the *jinn* from the sublunary husks and in subtle, fiery astral bodies of earthiness! And It created them male and female, and made them into nations and tribes of Air, Fire, Water, and earth; and It dispersed them throughout all the regions of the world before the creation of humankind so that they may come to know the creation of God! 20. And God created the minerals and the plants before the *jinn*, and It created the animals and the *jinn* together! 21. Then God created the human being upon the best of statures from the Image of the Effusion and Its Theophany, both higher and lower, from a Single Soul! And It

created them male and female by the Manifestation of Eve and Adam in the wondrous origination of primordial nature! 22. And upon this earth, all of this took place over six epicycles or *aeons*, which were named the 'six days of creation' in the heavenly scriptures of old! And indeed, seventy thousand (70,000) epicycles have passed upon the earth for humankind, with seven thousand (7,000) years to each of them! 23. And naturally, there are other worlds and other beings in the material universe, and other cycles and epicycles, universes beyond this earth and this delimited cosmos! 24. And know [you all] that God did not create Eve from Adam's rib, but fashioned the two of them astral bodily - and not physically – equal from a Single Soul! However, the Spirit and quintessential-substance of Eve was superior to that of Adam's! And likewise neither of them committed any sin against God! 25. And if you extract the letter ***dāl*** (د) from the name of Adam, then indeed you derive the word '*umm*' (Mother) from the name of Adam! And this is Eve: She who is the Mother of all Life and the living for humanity! 26. And observe the letter ***dāl*** (د), which was extracted from the name of Adam! It symbolizes the child of the Mother of Life in Her womb! And this child, who is the letter ***dāl*** (د), may be regarded as all of humanity in seed form, or the creation of God by itself, or All-Things – meaning, the faithful believers of the Bayān in its Light! 27. And likewise, the Mother here may be understood metaphorically, as representing God, or more precisely, the Primal Will! And this is also a meaning of *from a Single Soul* in the Qur'an![52] 28. And if you calculate the numerical value of '*Adam and Eve*' (آدم وحوأ) without the [separate] *hamza'*, you derive the number of God [*allāh* الله = 66]! But with the *hamza'*, it becomes the Supreme

Divinity [*al-alāha* الألَه = 67], which encodes and symbolizes with the station of the Primal Will's Divinity! And this is a meaning of *God created Adam upon Its Form!*[53] And what is meant by Adam here is the Pre-Eternal Adam; or, in the language of the gnostics, the **Complete Human** Who is the Single Talismanic-Temple and the *locus* for the Manifestation of God in every epicycle and in every dispensation! 29. And whether we say, *indeed, He is God* or *indeed, She is God*, with regard to the Primal Will both expressions are correct! 30. And this is what is meant in the first section of the **Book of the Five Grades** [by the Primal Point],[54] in that: *God, there is no god but It, the Godified, the Dual-God! And to God, unto It, belong the twin divinities of the heavens and the earth and what is between them! And God is the Deity, deified unto It! And to God, unto It, belong the twin divinities of the heavens and the earth and what is between them! And God is a dualitudinal god, Godified, Hyper-deified! God is deified above every possessor of divinity! It is not possible for It to withhold the Suzerain dominion of Its divinicity from anyone! Neither in the heavens, nor in the earth, nor in what is between them! Verily, It has ever been a God, a God unto Her!*[55]*God is deified above every possessor of divinity! None shall have power to withhold from Him the twin divinities of Its signs - not a single one - neither in the heavens, nor in the earth, nor what is between them! Verily, He has ever been a God, a God unto Her!* 31. A saying alluding to a dualitudinal Reality - the Evenic and the Adamic - wherein the name Adam, who represents the Reality of the Name of God, 'the Manifest' (*al-ẓāhir*), and is masculinity; and then Eve, in Her station as the Hidden Mother, signifying the Name of God, 'the Hidden' (*al-bāṭin*),[56] and femininity! 32. And this in spite of the fact that the Talismanic-Temple (*haykal*) in the Bayān represents a masculine form pointing to the Ipseity of God and the *locus* of Its Manifestation,

whereas in many spiritual cultures it was, in reality, a feminine representation! And this unveiling - this lifting of the veil - over the meaning of the mystery of the letters of Adam is the proof and the evidence! And sufficient is God as a Proof, a Witness and Evidence over all the worlds! 33. And in Truth, this matter began for Us in the year one-hundred and fifty five (155) of the Bayānic innovative calendar - the year corresponding to the numerical value of the Name of God, 'the Repeller/Defender' (*al-dāfiᶜ*) - and on the fourth (4th) of the month of Names (*al-asmāʾ*), when this servant spontaneously uttered from the heavens the *logoic*-Words,'*She is God, the Light of the Living Love in the heavens and the earth*,' wherein He bore witness to the Divinity of the Primal Will in Her Rank of *she-ness* and femininity, indicating thereby the Primal Eve! 34. For as al-Bāqir (upon Him be peace) said, '*dost thou believe that this is the only world God created? That It did not create creatures other than thee? Indeed God hath created thousands upon thousands of worlds with thousands upon thousands of Adams, and you dwell upon only the last of these worlds, in the midst of the last of these Adamic* and Evenic *creations*'! His Word is the Truth![57] 35. Know that this statement of al-Bāqir's is an indication regarding the meaning of the epicycles (*akwār*) and cycles (*adwār*) in the revelations of God from a firstness before all firstness to it unto a lastness after all lastness to it! And likewise, this establishes the Truth to the existence of multiple worlds with God, glorified be It, Splendorous and Exalted! 36. And these are elucidating expressions such that the hearts of the gnostic apprehenders may be opened: those who hold fast to the Straight Path of God; those who by the ordinances of God are the ones awakened! Majestic be God by Its unlocking ecstatic attractions before the Dawning of the Sun of solarity which illuminates the earth by the Light

of its Lord! There is no other god but God, the Truth Realized, the One Who is worthy of all things, in Truth, whether in the heavens or the earth and what is between them, or what is above and beyond them! There is nothing like unto It, and It is the Unveiler of Beauty; and there is nothing like unto It, for It is the Adorner, the One made Manifest through uncovering; and there is nothing like unto It, and to It belong the Most Beautiful Names and the Loftiest Similitudes, all of them; and there is nothing like unto It, for to It belong the Realities of the Heights, from before and after; and there is nothing like unto It, and to It belong the Secrets of the Celestials, from a firstness before all firstness to it unto a lastness after all lastness to it; and nothing is like unto It, for to It belong the ipseities of the Ipseital realm of the heavens and the earth and what is between them; and there is nothing like unto It, and to It belong the divinities of the Divine realm of the heavens and the earth and what is between them; and nothing is like unto It, for to It belong the empyreanicities of the Empyrean realm of the heavens and the earth and what is between them; and nothing is like unto It, and to It belong the sovereignties of the angelic realm of the heavens and the earth and what is between them; and nothing is like unto It, for to It belong the mightinesses of the Mighteous realm of the heavens and the earth and what is between them; and nothing is like unto It, for to It belongs Life itself, the realm of the *animicity* of the *jinn* and humankind in the material realm, and that which is beyond them and beneath them, whether in the heavens or the earth and what is between them; and there is nothing like unto It! 37. Say: *God bears witness that there is no other god but It! To It belongs the Dominion of the Names and to It belongs the Empyrean of Supreme Strength! It makes to live and It makes to*

die then it makes to die and makes to live! And, verily, It is the One Pre-Eternally Living Who dieth not! In Its grasp are the essences of the existences of all things! It fashions by Its Cause-Command 'Be, and it is', and, indeed, It is ever encompassing over all things by Its Singular Living Light! 38. *In the Name of God, and in God, and from God, and unto God, in what God hath willed! I beseech Thee, O my Lord, by Thy impregnability and by Thy Supreme Sanctity that Thou splendify, majestify, beautify, mightify, illumine, mercify, speak, perfect, name, empower, bring into being, teach, determine, cause to speak, be questioned, ennoble, make suzerain, own, and exalt then lower, brighten, unfold, and expand; and that Thou send blessings upon the* **Tree of the Light of the Bayān** *in its root, branches, boughs, leaves and fruits with all of Thy Victory, and Thy Opening, and Thy Manifestation, and Thy Occultation, and Thy Dawning, and Thy Setting, and Thy Splendor, and Thy Majesty, and Thy Beauty, and Thy Mightiness, and Thy Light, and Thy Mercy, and Thy logoic-Word, and Thy Perfection, and Thy Names, and Thy Grandeur, and Thy Will, and Thy Knowledge, and Thy Power, and Thy Utterance, and Thy Questions, and Thy Honor, and Thy Suzerainty, and Thy Sovereignty, and Thy Supremity! Then by Thy Singularity, and Thy Life-Force, and Thy Peerlessness, and Thy Governance, and Thy Justice, and Thy Holiness! Then by Thy Subtlety, and Thy Subduing-Power, and Thy Opening-Power, and Thy Generosity, and Thy Balance! Then by Thy act of permitting and Thy Glorified Transcendence; and by Thy Praise-Seeking and Thy Praiseworthiness; and by Thy Sublime Unity and Thy Mono-Unitarianness; and by Thy Magnification and Thy Supreme Greatness! Then by Thy Deliverance and Thy Succor; and by Thy Loftiness, Thy Inaccesibility, Thy Fullness, Thy Elevation and Thy Self-Sufficient Independence! Then by Thy Ipseital Essence, and Thy Primordiality, and Thy Divinized Divinity, and Thy Empyreanicity, and Thy Tremendicity, and Thy Valorous-Force, and Thy*

Powerful-Potency, and Thy Mighteousness, and Thy Dominionicity, and Thy materiality, and Thy animicity, and Thy Uber-Ipseiticity,[58] *and Thy Pre-Eternicity, and Thy Post-Eternicity, and Thy Everlastingicity, and Thy Perpetuicity, and Thy Durationless Eternality, and Thy Aeonicity, and Thy Eternal Immortality! Then by Thy* **Will***, and Thy* **Volition***, and Thy* **Determination***, and Thy* **Authorization***, and Thy* **Realization***, and Thy* **Permission***, and Thy* **Appointed Time***, and Thy* **Book/Decree***! And by* **Thy Name***, the* **Greatest***, the Mighty, the Most Tremendous, Most Majestic, the Generous, and by what Thou hast encompassed with it in every moment, and in every state, and in every good! Verily, Thou art the Seer to us, for, O my God, indeed Thou art encompassing over all things attentively! And likewise, send, O God, blessings upon our first mothers and first fathers in the primal innovation of primordial nature! So bless our Primal Mother, Eve, and Primal Father, Adam, unto the eternity of eternities! There is no power and no strength save in Thee, the High, the Supreme! Verily, nothing is like unto Thee! There is no other god but Thee, He, I, from before and after, the Tremendous, the Beloved!* 39.

7: Chapter of James (*sūrah al-yaᶜqūb*)[59]

In the Name of God the Ultimate Encircler, the Supreme Guide!

Ṣād-Nūn-Hāʾ-Nūn-Ṣād![60] A mention of the Mercy of Thy Lord upon the Brother of Jesus: James! 1. When He called upon his Lord inwardly, as He withdrew from Jerusalem to a western place! 2. He is the One regarding whom the Messiah said: 'O you believers, wherever you may be, go unto James, the Just, for it is for His sake that God created the heaven of your religion and its earth, as a decree fulfilled'! 3. 'And know that there shall come after Me a Messenger from God – My Lord and your

Lord – and I am He and He is I! His Name is Aḥmad and He is a Dawning Full Moon'! 4. But after Jesus, the Messiah, was martyred, the Liar appeared in the earth of religion - in deception! 5. Indeed, the community of the Religion of Truth was being torn apart – divided! 6. When some of the believers turned away from the Covenant of God, and from their Providential Guide, One Chosen and Upright! 7. And verily, in the hiddenness of the veil, James called upon His Lord with the utmost sincerity, saying: '*Glorified art Thou, O God! Grant Me from Thy Presence a community truthful and steadfast! And efface the enemies of Thy truths before Thee! Verily, Thou art a Firm Guardian! Indeed, Thou art the Exalter, the Restorer, the Supporter*'! 8. Thus, after a while, God raised up Its Resurrection as a **Criterion** (*furqān*) through the return of Jesus, the Messiah, praised (*ḥamīdan*) and exalted (*ʿalīyan*)![61] 9. Verily, God fulfilled Its promise, spoken by the tongue of the Messiah to the believers, and It likewise answered James' prayer with a prophetic, saintly, and Arab vessel! 10. Indeed, O you believers in the Bayān, the similitude of James, the Just, is as the Pre-Eternal Fruit and His realities that dwell within the dispensation of the Bayān – clear and rooted! 11. Verily, Jesus, the Messiah, is the Primal Point, and His Promised One is **He whom God shall make Manifest**; and the believers are the preceders in the Bayān; and the Liar is the Hot Air of the infernal fires, the one who is the Liar and appears after every Revelation of the Truth, misleading the believers in the Truth, save for a few as a test from God for these true believers - Splendorous and Exalted be It! 12. As for a western place: it is that land beyond the sacred land of the [letter] *fā'* (ف);[62] or, within the [interior] monastery of solitude of the expectant heart before the rising of the Reality of the True Dawn, somewhere between the public gaze and the Presence of the Spirit of

inward spiritual meanings in the occidental exiles! 13. And Jerusalem: it is the city of Shīrāz; or, the *qiblah* of the blaze-flux in the station of the blaze-flux by the extinguishing of the lamp in the rising of the Dawn – the Dawn of Existence – the One Who is the Luminary of the Lights - or, the **Soul of Holiness** by Her very breath! 14. As for the prayer of James to his Lord: it is the prayer of the Fruit in the **Book of Life** (*kitāb al-ḥayyāt*) addressed to **He whom God shall make Manifest**: '*O Lord, unto Thee shall the Cause return on a Day near at hand*!' 15. And God strikes parables from cycle to cyle in reflective inversion in the impressions and realized forms of the substances of worldly materialities, within the movements of history across the horizons and the souls, upon the Path of God in True Reality! 16. For this reason, All-Things and the creation of the Bayān shall return on the Day of Resurrection unto the *logoic*-Word '*there is no other god but God Truly, Truly*,' (لَا إِلٰهَ إِلَّا ٱللّٰهُ حَقًّا حَقًّا), a clarification which is tethered to the Point and His Manifestation! 17. But only those truly see and know the parables, impressions and realized forms – in the higher and lower realms, in the horizons and the souls, and what lies between them – are only those who are firmly grounded in knowledge for God! Those who whose faith has been tested in the crucibles of the fire and the flames wherein they have become the angels of proximity unto God by the Light of lights! 18. For after the setting of the Sun of Reality, most of the believers - save for a few - no longer take the Religion of Truth seriously! And so it becomes easy to mislead them, which thereby turns the Religion of Truth into nothing more than a game, or a mere identity, or a profession, and such like: Those who corrupt and distort the original Message and the direction of the Religion of Truth, defaming the image of the sanctified Chosen Ones whilst

deifying the image of the misleaders, just as it occurred in the dispensation of the Bayān and in the dispensation of the Criterion as well as before them! And this has been the case with every Revelation before, and in every era, until now! 19. But they corrupted, and God purified – and God is the best of purifiers! 20. And they schemed, but God repelled – and God is the greatest of all repellers! 21. And they destroyed – time and again – but God built – time and again – from a firstness before all firstness to it unto a lastness without a lastness to it! And God is the greatest of all builders! 22. And they transgressed – time and again – but God sanctified – time and again – from a firstness before all firstness to it unto a lastness without a lastness to it – and God is the greatest of all sanctifiers! 23. And they ruined – time and again – but God perfected – time and again – from a firstness before all firstness to it unto a lastness without a lastness to it – and God is the greatest of all perfectors! 24. And they caused decay – time and again – but God caused radiance to flourish – time and again – from a firstness before all firstness to it unto a lastness without a lastness to it – and God is the greatest of all those who cause radiance to flourish! 25. And they exiled – time and again – but God rose – time and again - from a firstness before all firstness to it unto a lastness without a lastness to it – and God is the greatest of all risers! 26. And they contracted – time and again – but God expanded – time and again - from a firstness before all firstness to it unto a lastness without a lastness to it – and God is the greatest of all expanders! 27. And they neglected – time and again – but God Manifested – time and again – from a firstness before all firstness to it unto a lastness without a lastness to it – and God is the greatest of all manifesters! 28. And they neglected – time and again – but God completed – time and again - from a firstness

before all firstness to it unto a lastness without a lastness to it – and God is the greatest of all completers! 29. And they distorted – time and again – but God established Truth – time and again – from a firstness before all firstness to it unto a lastness without a lastness to it – and God is the greatest of all realizers! 30. And they emptied – time and again – but God replenished – time and again – from a firstness before all firstness to it unto a lastness without a lastness to it – and God is the greatest of all replenishers! 31. And they made dense – time and again – but God made subtle – time and again – from a firstness before all firstness to it unto a lastness without a lastness to it – and God is the greatest of all subtle ones! 32. And they rejected – time and again – but God caused accord – time and again – from a firstness before all firstness to it unto a lastness without a lastness to it – and God is the greatest of all causing accord! 33. And they scattered – time and again – but God united – time and again – from a firstness before all firstness to it unto a lastness without a lastness to it – and God is the greatest of all uniters! 34. And they shattered into fragments – time and again – but God took hold – time and again – from a firstness before all firstness to it unto a lastness without a lastness to it – and God is the greatest of all who take hold! 35. And they defiled – time and again – but God cleansed – time and again – from a firstness before all firstness to it unto a lastness without a lastness to it – and God is the greatest of all cleansers! 36. And they imposed limits – time and again – but God nurtured increase – time and again – from a firstness before all firstness to it unto a lastness without a lastness to it – and God is the greatest of all fostering growth! 37. And they stumbled – time and again – and God set upright – time and again – from a firstness before all firstness to it unto a

lastness without a lastness to it – and God is the greatest of all restorers! 38. And they effaced – time and again – but God originated anew – time and again – from a firstness before all firstness to it unto a lastness without a lastness to it – and God is the greatest of all originators! 39. And they forgot – time and again – but God remembered – time and again – from a firstness before all firstness to it unto a lastness without a lastness to it – and God is the greatest of all rememberers! 40. And they negated – time and again – but God affirmed – time and again – from a firstness before all firstness to it unto a lastness without a lastness to it – and God is the greatest of all affirmers! 41. And they sowed hypocrisy – time and again – but God restored wholeness – time and again – from a firstness before all firstness to it unto a lastness without a lastness to it – and God is the greatest of all who set things aright! 42. And they were lost – time and again – but God found, opened and granted victory – time and again – from a firstness before all firstness to it unto a lastness without a lastness to it – and God is the greatest of all finders, openers, and victors! 43. And they sparked evil – time and again – but God bestowed goodness – time and again – from a firstness before all firstness to it unto a lastness without a lastness to it – and God is the greatest of all those who bestow good! 44. And they made ugly – time and again – and God beautified – time and again - from a firstness before all firstness to it unto a lastness without a lastness to it – and God is the greatest of all beautifiers! 45. And they abandoned – time and again – but God entered – time and again - from a firstness before all firstness to it unto a lastness without a lastness to it – and God is the greatest of all enterers! 46. And they darkened – time and again – but God burst forth the dawn – time and again - from a firstness before all firstness

to it unto a lastness without a lastness to it – and God is the greatest of all those who bring forth the dawn! 47. And they opposed – time and again – but God was with [those being opposed] – time and again - from a firstness before all firstness to it unto a lastness without a lastness to it – and God is the greatest of all companions! 48. And they blocked – time and again – but God surged forth – time and again - from a firstness before all firstness to it unto a lastness without a lastness to it – and God is the greatest of all surging outpourers! 49. And they abandoned all order – time and again – but God wove harmony – time and again - from a firstness before all firstness to it unto a lastness without a lastness to it – and God is the greatest of all harmonious orderers! 50. And they violated – time and again – but God covenanted – time and again - from a firstness before all firstness to it unto a lastness without a lastness to it – and God is the greatest of all covenanters! 51. And they were ignorant – time and again – but God was intelligent – time and again - from a firstness before all firstness to it unto a lastness without a lastness to it – and God is the greatest of all who understand! 52. And they hated – time and again – but God instilled love – time and again - from a firstness before all firstness to it unto a lastness without a lastness to it – and God is the greatest of all love-givers! 53. And they became inactive and fell silent – time and again – but God acted and spoke – time and again - from a firstness before all firstness to it unto a lastness without a lastness to it – and God is the greatest of all actors and the greatest of all speakers! 54. And they recoiled in revulsion – time and again – but God yearned – time and again - from a firstness before all firstness to it unto a lastness without a lastness to it – and God is the greatest of all desirers! 55. And they separated – time and again – but God attracted

and drew near – time and again - from a firstness before all firstness to it unto a lastness without a lastness to it – and God is the greatest of all who drew near with ecstasy! 56. And they mocked – time and again – and God thundered in wrath – time and again - from a firstness before all firstness to it unto a lastness without a lastness to it – and God is the greatest of all who show righteous anger! 57. And they concealed – time and again – but God exposed – time and again - from a firstness before all firstness to it unto a lastness without a lastness to it – and God is the greatest of all unveilers! 58. And they contended – time and again – but God unknotted and resolved – time and again - from a firstness before all firstness to it unto a lastness without a lastness to it – and God is the greatest of all resolvers! 59. And they oppressed – time and again – and God shone forth [to liberate][63] – time and again - from a firstness before all firstness to it unto a lastness without a lastness to it – and God is the greatest of all light-bringers! 60. And they bore enmity – time and again – and God disavowed (*tabarrāʾ*) and befriended (*tawallā*) – time and again - from a firstness before all firstness to it unto a lastness without a lastness to it – and God is the greatest of all disavowers and the greatest of all loyal befrienders! 61. And they ridiculed – time and again – but God execrated and cursed – time and again - from a firstness before all firstness to it unto a lastness without a lastness to it – and God is the greatest of all execrators and cursers! 62. And they acted obscenely – time and again – but God struck them, slapped them, and punched them in their filthy, smut-ridden, self-seeking faces, whether in the appearance of public display or in the concealment of innermost secrecy – whether literally or metaphorically - from a firstness before all firstness to it unto a lastness without a lastness to it – and God is

the greatest of all strikers! 63. And they coveted and lusted – time and again – and God subjugated them, rejected them, and barred them by the Face of God from the sanctified honor of the Point during the days of Baghdād, and in other places and other times, whenever and wherever they sought to fulfill their craven lusts – those who are the accursed, arrogant, Hot Airists – and God is the greatest of all subjugators![64] 64. And they denied – time and again – but God bore witness – time and again - from a firstness before all firstness to it unto a lastness without a lastness to it – and God is the greatest of all witnessers! 65. And they associated partners – time and again – but God broke their idols – time and again - from a firstness before all firstness to it unto a lastness without a lastness to it – and God is the greatest of all idol breakers! 66. And they dimmed the Light, but God cleaved the Light – and God is the greatest of all those who break through! 67. And they multiplied, and God unified – and God is the greatest of all unifiers in the eternity of all eternities! In Its grasp are the essences and quintessential-substances of negation and Affirmation - from a firstness before all firstness to it unto a lastness without a lastness to it – for all things are underneath Its Strength, Its Power, Its Force, and Its Suzerainty - majestic be God – whether seen or unseen; whether denied or agreed upon – all of them from before and after belong to It - the submissive, the reverent, the effacers, and the annihilated – before their existence – glory be unto God (*subḥān allāh*) – during their existence – praise be unto God (*al-ḥamdu li-Llāh*) – throughout their existence – there is no other god but God (*lā ilāha illa allāh*) - and after their existence – and God is the Greatest (*wa-allāhu akbar*)! 68. And this is a meaning to why God has not been worshipped by anything as sublime as the **alteration of the Divine plans**

(*al-badāʾ*), for God is Powerfully Capable of all things in every instant, in every moment, in every grade, in every state, and in every description – whether in the heavens or the earth or what is between them, or what lies beyond them, and what is even beyond all of that! For whensoever it be that God so wills it is possible for anything to be altered in an instant – whether in the heavens or in the earth or what is between them, or even beyond all of that – for Its Command whensoever It intends a thing is only to say to it: '*Be*!' – and it is! 69. So glory be to the One in whose hand is the essential existence of all things; and unto It all things, unchanged and unchangeable, are turning in their return! 70. What may appear as victory or success for the creation[65] may, in Truth, be the opposite with God and the worlds beyond; and in Reality, what may seem like total defeat of that creation may be complete victory with God and the worlds above! And the Reality of the Bayān in relation to the people of Hot Air is just such a thing in essence just as it is the essence of the matter with the true Shiʿi in contrast to the repudiators (*nāṣibīs*);[66] and just like them were the **Letters of the Alif** – the early Christians, namely the Ebionites, who followed James, the Just, and His Providential Guidance (*wilāya*) against the Christian Council and its adoption of the false doctrines of the Liar Paul – all the way unto the **Furqānic** Resurrection![67] 71. And it is true, as the Qurʾān declares, that the past heavenly scriptures were corrupted - their distortions being themselves utterly corrupt - and in many instances even hidden from view, exactly as the Hot Airists have done with the writings and texts of the Bayān, whenever they threatened to conflict with their own [craven] interests! 72. And in view of this, it is never possible to assume the true reality of things, especially as it pertains to received consensus,

for Truth can often be the very opposite of what those public assumptions have embraced in the [false opinions of the] majority of the world! And likewise, in one sense, this is a Reality regarding the fact that '*God is Truth, and verily, all other than God is creation, and all are Its servants*'[68] even when they assume that they are not; for, without realizing it, even the infernal fire can serve the Celestial Light – negation of Affirmation! There is no other god but God, Alone! O All-Things, so revere Me! 73. And these realities of agency and efficacy are worthy of God's Will, from Pre-Eternity to Post-Eternity, and from the highest to the lowest! For example, that Muḥammad, the Messenger of God, should arise from out of idolaters such as the Quraysh; and that Waḥīd, the Mirror of God, should emerge from the fiery ones like the people of Hot Air! This means that the greatest good can indeed emerge from the greatest evil, so understand Me! 74. But know that all created things in the world of generation and corruption - and especially in the human domain – always incline, when severed from the Primal Source of things, towards their own corruption as well as the corruption of their surroundings! Such is the nature of the wordly condition, ever the same from before until now! And in the field of human experience, this has been especially the case in matters of belief and doctrine - and in the religions of humanity – from before until now! 75. But God is the Perfect - the Supremely Perfect! - within the limit of Its own Essence; and likewise, in Its infinite Mercy, Its Will has remained unchanged and unchangeable, ever striving toward the continual perfection of all the worlds of Its origination, in every moment and in every state! And for this reason, the Will of God shall never cease to act within Its created worlds in every moment and in every state! Such is the reason why the believers are

commanded in the Bayān to bring all things to the paradise of their perfection, for in the created domain the true believers – meaning, the gnostics of God, the realized ones – stand as collective mirrors for the theophanic self-disclosures and divine silhouettes of the Sun of Reality, which seeks to perfect all creation in every moment and in every state, even if only a few should witness it, given that 'as Above, so below'! 76. There is no other god but It! Glory be to It! It is the One Who exalts Itself in Splendor! The One Who Radiates in Theophanic Self-Disclosure! The One Who Beautifies with Majesty! The One Who Magnifies Itself in Glory! The One Who Enlightens with Light! The One Who shows Mercy upon Mercy! The One Who speaks forth with Speech! The One Who Compels with Perfection! The One Who Hears in Sublimity! The One Who Fortifies in Might! The One Who Walks with Command! The One Who Teaches in Wisdom! The One Who Decrees with Power! The One Who Utters Truth! The One Who Questions with Knowledge! The One Who Ascends in Dignity! The One Who Rules with Sovereignty! The One Who Possesses in Fullness! The Who Transcends in Transcendence then sanctifies in Sanctity; praises in Praise; exclaims in Divine Unicity; and magnifies in Eternal Glory unto the eternity of all eternities! O Truly Real! Amen![69] 77. For if everything in all of existence were but trees made into pens of the highest realities, and the heavens extended behind them by **seventy million upon seventy billion** worlds, even still - unchanged and unalterable - the theophanic self-disclosures and manifestations of God would never be exhausted from a firstness before all firstness to it unto a lastness without a lastness to it![70] 78. Verily, God is the Tremendous, the Beloved! 79.

8: Chapter of the Sun (*sūrah al-shams*)

In the Name of God the Ultimate Encircler, the Supreme Guide!

Alif-Lām-Mīm![71] God, no other god is there besides It, the Peerless Self-Subsistent, the Talismanically-Potent! 1. The Book was sent down upon Thee as a verifier of what lies between its Truth; and before it, the two Psalms (*zabūr*) were sent down to the two Davids just as We sent down upon thee both[72] the two Bayāns in Arabic and in Persian,[73] thereafter! 2. And We have spoken unto you, O All-Things, by the mystery of **Alif–Lām–Mīm**: firstly, as it is linked to the two numbers of the **Gate of God** and the **Light of the Proof** (نُورُ حُجَّةٍ), where the first is seventy-one (71) and the second is two-hundred and seventy-two (272), and wherein the sum of the two, when reduced, equals the number of the One![74] Secondly, **Alif–Lām–Mīm** is a cipher for this *logoic*-Word, *to God belongs the Dominion* (ٱللَّهُ لَهُ مُلْكٌ), which corresponds in number to three among [the names of] the **Names of All-Things**: **1.** *al-nāfis* (ٱلنَّافِسُ), 'the Breather', **2.** *al-nāqim* (ٱلنَّاقِمُ), 'the Execrator/the Avenger', and **3.** *al-qāfī* (ٱلْقَافِي), 'the Enveloper'![75] And, thirdly, the ***alif*** (ا) points to the **Exclusive Oneness** of God (*aḥadīya*); the ***lām*** (ل) points to the **Banner of God** (*liwāᶜ allāh*), signifying the powers of God, Its realms, Its angels – infinite; and the ***mīm*** (م) is the **station of Praise** (*maqām al-maḥmūd*), that is, the **Muḥammadan Reality** (*ḥaqīqa muḥammadīya*)! And know that the number eight (8) and eleven (11), in themselves, symbolize the **Greatest Name of God**, glorified and exalted be It! And, fourthly, the ***alif*** (ا) is the standing (*iqāma*) of the worshipper and the Mystery of the **Ocean of the Exclusive Oneness** (*baḥr al-*

aḥadīya) in the **heavens of the Inclusive Unity** (*samāwāt al-wāḥidīya)* by the rapturous attraction of the Divine Names and Attributes! And the ***lām*** (ل) is the bowing of the worshipper (*rukūᶜ*) and the Mystery of the **Depth of the Divine realm** (*kunh al-lāhūtīya*), the **Abyss of the Empyreans of power** (*lujja al-jabarūtīya*), the **lights of the angelic realm** (*anwār al-malakūtīya*), and the **separation and conjunction** of the **Mighteous realm** (*farq wa jamᶜ al-ᶜaẓamūtīya*) in the witnessing of a Light Illuminating from the **Talismanic-Temple of the Divine Tablets** (*haykal al-alwāḥīya*)! And the ***mīm*** (م) is the prostration (*sujūd*) of the worshipper and the Mystery of the **unveiling of the glorifications of the Divine Lordship** (*kashf subuḥāt al-rubūbīya*) by the extinguishing of the lamp of rationality in the **Encounter with the Rising Dawn of the Divine Pre-Eternity** (*ṭalᶜat al-ṣubḥ al-ilāhīya al-azalīya*) in the abiding of the **station of the one lorded over** (*bi'l-baqā' al-maqām al-marbūbīya*) within the life of death and the death of life before the **Tree of the Dualitudinal Divine Reality**! There is no other god but It, so understand Me! 3. And when the people of Hot Air say, *He has fabricated it*, say: Then bring proofs like unto this from your founder and your accursed idol! Call upon him directly from the hellfire, O people of Hot Air, and restore him physically into this world to bear witness - if you are able, if you be truthful! 4. Otherwise, We shall raise him from his true grave in the hell of ***sijjīn*** unto this world, and We shall judge him and condemn him - as We have done, and as We do, at every moment! 5. By God! By God! By the Truth! You shall never prevail, and you cannot frustrate the Path of God in this era whether in the dominion of the earth, or in the heavens, or in what is between them! 6. And despite that - although the worlds

beyond have always been against you since your beginnings, without doubt - in due time, this world too shall turn against you! And in that moment, there shall be for you neither an intercessor nor a supporter, nor a guardian nor a helper, whether here or beyond this world, in Truth, truly! 7. For verily, due to the gravity of your injustice since the beginning of the **Direful Mischief**, the heavenly paradises themselves have conspired to strip from you every power and influence – entirely! - in Truth, truly! 8. And you shall see, for everything in the heavens and the earth and what is between them is demanding justice for what your founder and your idol have done against Ṣubḥ al-Azal - his younger brother - My Mirror and the Mirror of God, in Truth; and for what he did against all the first believers; and for what you have done and what you continue to do against many of the innocent! 9. So turn back and return immediately - now, at once! - and let the black sorcery of the [letter] ***shīn*** depart forever to whence it came! This is your only chance! We do not ask for belief in Us, but We urge you for your own sakes, and for the sake of God, and for the sake of all those generations yet unborn! And We seek from you neither recompense nor thanks! 10. And O arrogant and haughty demons and satans, by God, your time of sowing corruption upon the earth has ended on this Day! And indeed, this is one of the principal reasons for this Manifestation of God, for I am the David to your Goliath, the One Who, by God's Permission, shall bring down your armoured giant with a single stone of Truth, in Truth! 11. For what you have seen from Us thus far is but grains of sand compared to that final blow that shall descend from heaven upon you, O effeminate men of the House of ignorance and darkness,[76] just as the Fire of God descended upon Carmel at the summons of Elijah and upon the priests of the

tyrant who served the idol Baal![77] 12. Thus were they destroyed by the Fire of God's Wrath! And you are exactly like the pagan priests of Baal whom Elijah once destroyed upon the very Mount Carmel of Injustice where now stands your own fabricated throne of darkness! 13. By God, the Blessed Remains of the Point were never there – ever! - nor were they ever there before, as you falsely claimed! 14. O effeminate men of the House of ignorance and darkness! Verily, We behold that soon something from God, Splendorous and Exalted be It, shall come upon you causing your limbs to tremble and to break![78] Perhaps then you will realize that It is the Most Powerful and the Tremendous, the Mighty! 15. And verily, Its Command is not to be trifled with, as you and your most corrupt institutions, and your most impious idols, have trifled with it! You toy with Its Command, while It is the Overpowering, the Compeller and the Subduer over the haughty Hot Airists! There is no other god but It, and all the arrogant Hot Airists are within Its grasp, and by His perfect Might, by God's Permission and Its Majesty, they shall perish! 16. And if others criticize your grammar,[79] as they did with the Primal Point, then say to them: I am inspired by God, and there are no rules of grammar other than the rules of the Language of God, Who now speaks to you through these *logoic*-Words, in Truth! 17. It is the One Alive in the Supreme Horizon within My blaze-flux, which rests in the Heaven of the Most Lofty, the Most Splendorous, by the effusion of the Kernel of My Kernel! And the Heart has not lied regarding what it has seen, nor about the One Who Self-Discloses upon it! 18. And I am the Divine Falcon in the Hand of the **Shekinah** of God, and My heart is in between the two Fingers of the All-Compassionate and the All-Merciful - the Most Impregnable, the Most Holy! - and what lies beyond that! 19. I am the **Bird of the**

Inclusive Unity in the **Bosom of the Exclusive Oneness**, drawn by the Attributes of Unicity, soaring through the Hidden Cloud of the Ipseity! 20. For verily, I am the One Who has perished in the annihilation of voluntary death within the Bayān; and indeed, I am annihilated in the annihilation of voluntary death in the **First Unity**;[80] and I am annihilated in the annihilation of voluntary death in that Tree-born Fruit, that Crystal Mirror, and that Pre-Eternal Face of God![81] And truly, by the Truth, I remain through the subsistence of the Light of their lights from the Hidden Cloud of the Ipseity unto the human realm as a Single Soul, without a doubt: for I am They, and They are I, in Truth, truly! 21. And verily, I am the *locus* of the Manifestation of the Invocation (*dhikr*) of '*God is the Most Mighty*' (*allāhu aʿẓam*) through which you have given salutation, O illumined ones of the Bayān, for indeed, I am the letter ***ṣād*** (ص), the One Who is He Himself (*hūwa hūwa*), glorified be God (*subḥān allāh*) – '*I was*' (كُنتُ) **66**[82] ☆ 22. And verily, I am the letter ***hāʾ*** (ه), which is the letter ***alif*** (ا) and the **Single** (*al-fard*), sanctified be God (*qudsān allāh*) – '*a Treasure*' (كَنزًا) **92**[83] 23. And verily, I am the letter ***wāw*** (و), which is the letter ***hāʾ*** (ه) and the **Living** (*al-ḥayy*), praise be unto God (*al-ḥamdulilāh*) – '*Hidden*' (مَخفِيًا) **110**[84] 24. And verily, I am the letter ***mīm*** (م), which is the letter ***wāw*** (و) and the **Peerless** (*al-qayyūm*), there is no other god but God (*lā ilāha illa allāh*) – '*and I loved*' (فَأَحبَبتُ) **135**[85] # 25. And verily, I am the letter ***nūn*** (ن), which is the letter ***yāʾ*** (ي) and the **Judge** (*al-ḥakam*), God is the Greatest (*allāhu akbar*) – '*to be known*' (أَنْ أُعرَفَ) **118**[86] 26. And verily, I am the letter ***yāʾ*** (ي), which is the letter ***mīm*** (م) and the **Justice** (*al-ʿadl*), God is the Most Mighty (*allāhu aʿẓam*) –

‘*therefore I created the world*’ (فَخَلَقْتُ الْخَلْقَ) 128[87] 27. And verily, I am the letter ***alif*** (ا), which is the letter ***nūn*** (ن) and the **Holy** (*al-quddūs*), God is the Most Glorious (*allāhu amjad*) – ‘*in order to be*’ (لِكَيْ) 242[88] 28. And verily, I am the final letter ***sīn*** (س) and its **First** and **Last Paradise**, God is the Most Granderous (*allāhu aʿẓz*) – ‘known’ (أُعْرِفَ) **1006**,[89] *immediate* (*ʿājil*) **104**[90] – so Me alone noeticize 29. In Truth, verily, I am the Fire of God, kindled and blazing with burning, ascending heat! 30. And I am the *locus* of the Manifestation of God’s Wrath upon those fiery ones! 31. And I am the One purifying the realities of things and the refuse from the negations of those fiery Hot Airists! And I am the one who pours out and gathers what lies between truths and falsehoods, in Truth! 32. And verily, I am the Ṭabarsīan Holy Sword of God Who struck down the enemies of the Reality with a single, solitary blow! 33. And verily, I am the Return of the elucidator and the interpreter of the letter ***ṣād*** (ص),[91] for verily, I am the *locus* of the Manifestation of the letter ***ṣād*** (ص) in the word *al-ṣamad* (الصَّمَد), ‘the Everlasting’, in Truth, truly! 34. Verily, I am God, there is no other god besides Me, the Enumerating Bayān and its Possessor, in Truth, the Lord of All-Things! And what is other than Me is My creation! Say: O My creation, it is I Alone - come, O People of Truth! Accept Me, know Me, and serve Me! There is no other god but I am He, so believe in Me and support Me! 35. But you shall not come [unto My Presence] except through your complete truthfulness and sincerity, your pure love, your devotion to the Truth, and through your fairness and your justice alone! 36. And together, We promise you that We shall surely achieve a certain victory, just like Muḥammad, the Messenger of God, did over the idolators from before! 37. But this

time, with God's Permission, there shall be no repetition of what befell after the days of Muḥammad, the Messenger of God, upon His kindred and His beloved ones, in Truth! 38. With that, God is not to be known by the grammatical rules [constructed] by humans, even though It knows all rules in every state of Its creation - all of them! And God is absolutely free from observing such rules - or anything else - even in violating and overturning them in every moment, before every moment, and after every moment, in every state, before every state, and after every state! 39. Just as It once forbade then permitted - and permitted then forbade - such is the reality of abrogation and the abrogated in past laws and ordinances! For example, when Muḥammad, the Messenger of God, by His Lord's Permission, changed the *qibla* from Jerusalem to Mecca! Or, like the Primal Point when He, in the early years, was bound to all the details of the Qurʾanic law, even placing recommended acts in the station of obligations, and disliked ones in the place of prohibitions! But suddenly, from the third year onward - in the station of the *removal of the veil in the Victory of the Secret*[92] - He cast them off, abrogated them, and annulled most of them! Then over the course of time - until His martyrdom in the early **Year of Post-Eternity**[93] - He revealed all the ordinances and prescriptions of the Bayānī religious law! And just as Muḥammad, the Messenger of God, before Him changed the *qibla*, this time it was changed from Mecca, first, unto the direction of His own Most Luminous, Most Holy Self then unto Shīrāz, and, finally, over unto Our direction![94] 40. Verily, these are the paths of the Religion of the Pre-Eternal Resurrection - the True Religion and the Upright Religion - in Truth, from a firstness before all firstness to it unto a lastness without a lastness to it; from dispensation to dispensation, and from epicycle to

epicycle, unto the eternity of all eternities; whereby everything in this course is subject to the **Will** of God and Its **Volition** then to Its **Determination** through Its **Authorization** and Its **Realization**, by Its **Permission**, and Its **Appointed Time** in accordance with Its cosmic **Book/Decree**! 41. And with that, all of this remains entirely unknown to humanity - except for the Chosen Ones - including the actual duration of the cycles between Manifestations, and even when a single cycle begins and ends! And this is why the Bayān urges the believers to remain in a state of constant vigilance, for the Sun of Reality may rise over the heavens of existence whensoever it wills, for *each day It is upon some new task*![95] 42. But do not merely believe in just anyone who simply makes a claim, for there are True Signs and indications to any genuine Manifestation - and also false signs and indicators - which the Bayān has likewise clearly established and firmly defined! 43. And yet, the appearance of the Manifestations of the First Will shall occur whensoever the need arises, or when urgency demands it! There exists no sequential, temporal order that governs time in the way that humans understand it! Rather, the One who ordains all time is It Who ordains it by Its own Decree - whensoever It wills - by Its Command: *Be! And it is!* 44. What has been previously mentioned are tangible examples of the meaning of the **Alteration of the Divine plans** (*badāʾ*)! So know that the paths and methods of God are truly mysterious, and no creature can make even a single assumption about any of them! 45. For indeed, God is capable of communicating by any means - whether through stations of perfection or imperfection, lofty or ordinary - including correct rules and incorrect rules, and even without measure or rhyme! And in Truth, God is not bound by any decision or agreement whether in the heavens, or in the earth, or

what is between them! There is no other god but It - that is the Lord of the worlds! And this is yet another meaning to the **Alteration of the Divine plans** (*badāʾ*), if you possess understanding! **46.** Say: This is the Book - no doubt about it - a guidance unto the certain and the God-conscious: those who bear witness to the unseen, who stand firm by the Most Mighty Remembrance, and from that which We created them on a Day whereon they shall benefit [others] through it! **47.** They are upon guidance from the Lord of the worlds in the Finality and in the Primality, and they are indeed the sincere ones! **48.** And this is what was Revealed from the Luminous in the right of the Fruit![96] Say: *In the Name of God the Dawn-Glorious, the Unwaning! It is God, Who there is no other god but He! You - Me - I - You! Splendorous is He! Splendorous is He! And Blessed be God for that Orient most Oriental, the Mighty; and for that Rising most Risen, the Noble! He - I - You - O One! O Unique! For ah! ah! O my God - Splendorous! Splendorous!* **Ehyeh** (I Am)*! And blessed be for that Most Eastern East, the Mighty, and for that Most Rising Radiance, the Noble, which has shone forth from the Dawn of Thy Pre-Eternity! For ah! ah! O my God! Splendorous! Splendorous!* **Ehyeh!** *And blessed be for that Splendor that is Splendorous, the Mighty, the Exalter, the Supremely Exalted, the Beloved – He Who has illumined from the Radiance of Thy Post-Eternity! I am Thou! For ah, ah, O my God! Splendorous, splendorous!* **Ehyeh** (I Am)*! And blessed be that volitioning Volition of Majesties, and that willing Will of Beauty - illuminated from the Aspect of the Mercy of Thy Absolute Self-Sufficiency! Thou art I! For ah, ah, O my God! Splendorous, splendorous!* **Ehyeh!** *And blessed be that Empowering Decree of Might, and that Judgement that adjudicates over all - flashing forth from the Talismanic-Temples of Thy Unicity! Thou art God! For ah, ah, O my God! Splendorous, splendorous!* **Ehyeh!** *And blessed be that Authorizing Permission of All-Subduing Power, and*

that Appointed Term of Majestic Delay - radiant from the Theophanies of Thy Exclusive Oneness! God is Thee! For ah, ah, O my God! Splendorous, splendorous! **Ehyeh!** *And blessed be that sanctified Book that inscribes itself, within the Manifestation of the Self-Revealing Praiseworthy One - of whom there is no doubt - flashed and dawned forth from the Points of Thy Unification! Thou art He! For ah, ah, O my God! Splendorous, splendorous!* **Ehyeh!** *And blessed be that One Who is Uniquely One, the Peerless; and that Singular, who is Absolutely Singular, the Incomparable - unveiled from the Splendors of Thy Majestic Glory! He is Thee! For ah, ah, O my God! Splendorous, splendorous!* **Ehyeh!** *And blessed be that Countenance, directed and noble, and that Light, illuminated and radiant with intensified brilliance - descending, enrobing, beautifying, embroidering, and adorning from the Ipseity of Thy Celestiality! Thou art Thou, and He is He! For ah, ah, O my God! Splendorous, splendorous!* **Ehyeh!** *And blessed be that Fruit, fruiting and luscious, from the Tree that branches and is branchful - made manifest through the Bayān from the Hidden Cloud of Thy Majestic Glory! He is I! For ah, ah, O my God! Splendorous, splendorous!* **Ehyeh!** *And blessed be that Primordiality, advancing and Ancient, and that Exalted One, ever-exalting, the Most High - distilled from the Signs of Thy Mightificity! I am He! For ah, ah, O my God! Splendorous, splendorous!* **Ehyeh!** *And blessed be that Praised One, self-praising and all-praiseworthy, and that Purity, self-purifying and Elect -wherein were uttered the Words of the Truth of Thy Ultimate Truth! She is I! For ah, ah, O my God! Splendorous, splendorous!* **Ehyeh!** *And blessed be that Godhead, deifying and drawn Godward, and that Riser, self-rising and Upright - before whom All-Things prostrated by it by Thy Command within Thy Testament! I am Her! For ah, ah, O my God! Splendorous, splendorous!* **Ehyeh!** *And blessed be that Lofty One, ever-loftier, Sublimely Lofty, and that Radiant One, ever-radiating, Brilliance Manifest - at whose joy*

exulted the fullness of the heavens and the earth and what is between them! I am I, and She is She! For ah, ah, O my God! Splendorous, splendorous! **Ehyeh!** *And blessed be that Life, self-living and Most Living, and that Everlastingness, self-enduring and the Eternal One - by whom Thou didst create the creation of All-Things through Thy Love! She is I, and I am She! For ah, ah, O my God! Splendorous, splendorous!* **Ehyeh!** *And blessed be that Talismanic-Temple, self-templing and Sanctified Form, and that Talisman, talismanic and luminous in its sigilled mystery - unfolding the hearts of believing men and believing women in the Bayān, at every moment, before every moment, and after every moment! Thou art She! For ah, ah, O my God! Splendorous, splendorous!* **Ehyeh!** *And blessed be that Knower, the Worlds of Worlds, the All-Knowing - within the perceptions and sevenfold ranks - He through whom Thou didst reveal Thyself to all the worlds by Thy Might and by Thy Wisdom! She is Thee! For ah, ah, O my God! Splendorous, splendorous!* **Ehyeh!** *And blessed be that Simple One, self-simplifying, Pristine in Innocence - within the Essence, self-expressing, and resounding - Thou didst glitter forth, and radiate in brilliance, the Secrets of Thy 'Thou art I, and I am Thou'! He is She! For ah, ah, O my God! Splendorous, splendorous!* **Ehyeh!** *And blessed be that Secret, Most Hidden, the innermost sanctuary - within the Veiled One, the Veil, the Veiled - He whom Thou didst indeed Manifest in the first moment of Thy Resurrection! Splendorous, splendorous!* **Ehyeh asher Ehyeh** (I Am that I will Be)*! He is the Glorified of all the worlds! Splendorous, splendorous!* **Ehyeh asher Ehyeh!** *He is the Holy One of all the worlds! Splendorous, splendorous!* **Ehyeh asher Ehyeh!** *He is the Splendor of all the worlds! Splendorous, splendorous!* **Ehyeh asher Ehyeh!** *He is the Majesty of all the worlds! Splendorous, splendorous!* **Ehyeh asher Ehyeh!** *He is the Beauty of all the worlds! Splendorous, splendorous!* **Ehyeh asher Ehyeh!** *He is the Mightiness of all the worlds! Splendorous, splendorous!* **Ehyeh asher Ehyeh!** *He is the Light of all the worlds!*

Splendorous, splendorous! **Ehyeh asher Ehyeh!** *He is the Mercy to all the worlds! Splendorous, splendorous!* **Ehyeh asher Ehyeh!** *He is the logoic-Words to all the worlds! Splendorous, splendorous!* **Ehyeh asher Ehyeh!** *He is the Perfection of all the worlds! Splendorous, splendorous!* **Ehyeh asher Ehyeh!** *He is the Names all the worlds! Splendorous, splendorous!* **Ehyeh asher Ehyeh!** *He is the Grandeur all the worlds! Splendorous, splendorous!* **Ehyeh asher Ehyeh!** *He is the Will of all the worlds! Splendorous, splendorous!* **Ehyeh asher Ehyeh!** *He is the Knowledge of all the worlds! Splendorous, splendorous!* **Ehyeh asher Ehyeh!** *He is the Power of all the worlds! Splendorous, splendorous!* **Ehyeh asher Ehyeh!** *He is the Speech of all the worlds! Splendorous, splendorous!* **Ehyeh asher Ehyeh!** *He is the Questions of all the worlds! Splendorous, splendorous!* **Ehyeh asher Ehyeh!** *He is the Honor of all the worlds! Splendorous, splendorous!* **Ehyeh asher Ehyeh!** *He is the Suzerain of all the worlds! Splendorous, splendorous!* **Ehyeh asher Ehyeh!** *He is the Dominion of all the worlds! Splendorous, splendorous!* **Ehyeh asher Ehyeh!** *He is the Supremity of all the worlds! Splendorous, splendorous!* **Ehyeh asher Ehyeh!** *For ah, ah! Splendorous, splendorous!* **Ehyeh!** *And blessed be that Glorifying Glory! For ah, ah! Splendorous, splendorous!* **Ehyeh!** *And blessed be that Praising Praise! For ah, ah! Splendorous, splendorous!* **Ehyeh!** *And blessed be that Unifying Unicity! For ah, ah! Splendorous, splendorous!* **Ehyeh!** *And blessed be that Magnifying Magnificence! There is no other god but Thee! O Dawn-Glorious! O Unwaning! God is the Most Holy! Verily, I am among the Holy Ones! O Unique! O Splendid! O Enlightened! Verily, Thou art I Who is Waḥīd, for there is no god but He, the Tremendous, the Beloved!* **49**.

9: Chapter of the Union (*sūrah al-jam*^{c})[97]

In the Name of God the Ultimate Encircler, the Supreme Guide!

Qāf-Dāl-Rāʾ! Verily, We have sent it down on the **Dawn of Union**! 1. And what dost Thou think the **Dawn of Union** is? 2. The **Dawn of Union** is greater than a thousand years![98] 3. Descending therein the theophanic self-disclosures and emanatory effusions of God by Its Volition from every direction! 4. Light, She is,[99] until the Dawn of the Face![100] 5. So say: *She is God the Light of the Living Love in the heavens and the earth*! 6. There is no other God but He, I, She,[101] the Tremendous, the Beloved! **391** O His nights - a Decree![102] 7.

10: Chapter of the Tree (*sūrah al-shajara*)[103]

In the Name of God the Ultimate Encircler, the Supreme Guide!

Wāw-Alif-Dāl! The Manifestation of God has come! Verily, It is indeed swift in its unfolding! Glorious is It and Splendorous, beyond what the human-minded can conceive! 1. It sends down the theophanic self-disclosures through overflowing effusions and radiant outpourings, together with spectral forms! The Sun of Its Divine realm illumines their traces upon the Tablets of the Four Elements by Its Command upon whomsoever It wills and whomsoever It elects by Its Command, whensoever and wherever It wills, from among Its devoted servants: the purified, the rooted, and the truthful! 2. In Its grasp are the essences of the existence of all things! All things return to It! All affairs - from the before of the before in the acme of the before unto the after of the after in the summit of the after! There is no other god but It! All times and ages return unto It! 3. Say: These are the signs of the One sent down, there is no doubt about it; it was sent down from the Horizon of the Most Splendorous in order to unlock the hearts of the gnostics! 4. And She is the Supreme

Word, reflected upon the Tablet of the Pre-Eternal Mirror, and trickling forth from the Hidden Cloud of the Existential Waters, alive! 5. And the Book - it is the Gate of the Remembered One,[104] in Remembrance, and the Path of God, Truly, Truly! 6. Verily, by the Truth, He is the Talismanic-Temple of the Light of Pre-Eternal Holiness, the Providential Guide of the Mahdī - for Himself, by Himself – and the Most Mighty Remembrance of God! 7. So blessed be the Supreme Face of the Pre-Eternal, Spiritual Adam - whom God has manifested in this cycle under the name of fourfold letterhood (ن ي م ا), within the Secret of Manifest Apparency, which walks beside the *logoic*-Words, [I am] **He whom God shall make Manifest** (مَنْ يُظْهِرُهُ ٱللَّهُ)![105] 8. Verily, Adam is the Secret of the **Greatest Name of God**, the Beautiful (*al-jamīl*)[106] – and the coincidence of opposites, all of them! Indeed, He is the Secret of the Enigma, Veiled in the Secret, within the letter ***wāw*** (و)! 9. God created the heavens and the earth and what is between them by the Light of Its Love alive by the number of the ***wāw*** (و), and All-Things worship It through their worship in the ranks of the ***wāw*** (و) by the ***bāʾ*** (ب)![107] 10. He is the Mirror of mirrors, One, Unique; and He is Knowing of All-Things, and All-Things are known through Him! 11. Praise be unto God Who sent down this Light upon the heart of Its Sanctified servant! It descended in Truth - no doubt about it - so that it may be a Mighty Path for the gnostics! 12. Verily, this is indeed the Holy One (*quddūs*) of Ṭabarsī, in Truth upon the Light of Truth – truly! - the One Who returned to the life of this world, in Truth upon the Path of Truth – truly! - and unto the people of gnosis, that He may be over them a wondrous and ever-renewing Lamp![108] 13. God sent the quintessential-substance of Its Sanctity in

the Cycle of Light to the People of Light, with the sword of His tongue - in Truth and in Reality! 14. Indeed, He is the Holy Sword of God, and the Remembrance of God unto the worlds! So say: Glory be to God and Its Splendor be upon Him - the One Who did send the quintessential-substance of Its Holiness unto you, Alive, Alive! 15. Indeed, We have revealed unto you the Guidance - a Book, a Mercy, and Glad Tidings for All-Things! And We have conveyed unto you, O Waḥīd, in Truth, concerning those who before wronged the Camphorated Crystal,[109] the Singular, the Unique – [in that] they are the wrongdoers![110] 16. Indeed, they are among the tyrants and the manifestations of the **tree of negation**, and they are of the legions of darkness! 17. And verily, the Crystal – truly! - He was the One reflecting the Primal Point in the station of the Manifestation of the [letter] *thāʾ* (ث), in Truth! Indeed, it was He who inscribed the **Book of Celestiality** (*ʿilliyyīn*);[111] and the Most Luminous Face of God reflects the *thāʾ* (ث) with the *bāʾ* (ب) upon the *wāw* (و). And Thou art He, and He is Thee, O Waḥīd! That is the Secreted Secret within the Enigma of the mysteries that Thou reflect unto the Mirror - and with the two of you, descended from the Supreme Heaven the spirits of the Secure Ones (*arwāḥ al-āmināt*)! 18. Verily, O Waḥīd, Thou surely know with the **Face of Certainty** that Thy Heart has not lied regarding what it has seen - whether in the heavens of inward visions or in the earth of outward perceptions, and what is between them, or beyond and above them - from Our theophanic self-disclosures, Our effusions, Our outpourings, and the spectral gleams of Our Sun upon Thee, and all radiances through it! Therefore, listen: for you are not by the blessing of the *nūn* (ن) and the *ṣād* (ص) a madman! And indeed, We shall surely inspire Thee,

in Truth; and verily, Thou art the One Who stands over the Two Gulfs – of existence and nonexistence - by Our Command, in Truth upon the Light of Truth, truly! 19. And verily, Thou are the Rock of the Supreme **Qāf**, and Thy Light is a Light that illuminated from the Dawn of Pre-Eternity upon the Talismanic-Temples of Mount Sinai - shining upon Moses before the One Who said to Him, ***Ehyeh asher Ehyeh*** (*I Am that I will Be*) - *verily, I am God; there is no other god besides Me, so worship Me!*[112] — in Truth upon the Light of Truth – truly! 20. And this is indeed the Most Mighty - the Mightiest - Station, for Thou art the Most Mighty Luminary and the Essence of the Sixth Existence from the before of the before unto the pinnacle of the before, and from the after of the after unto the summit of the after! 21. Verily, God, and all of the concourses of the **Most Splendid Hidden Cloud of Unknowing** (*al-ʿamāʾ al-abhā*), and all of the denizens of the **Supreme Concourse** (*al-malāʾ al-aʿlā*), and all of the denizens of the **Concourse of the Paradisal Divine Contentment** (*al-malāʾ al-riḍwān*), and all of the denizens of the **Concourse of Paradise** (*al-malāʾ al-firdaws*), and all of the denizens of the **Concourse of the realm of Divinity** (*al-malāʾ al-lāhūt*), and all of the denizens of **the Concourse of the realm of the Empyreans of Power** (*al-malāʾ al-jabarūt*), and all of the denizens of the **Concourse of the Mighteous realm** (*al-malāʾ al-ʿaẓamūt*), and all of the denizens of the **Concourse of the angelic realm** (*al-malāʾ al-malakūt*), all of them know Thee and bear witness unto Thy Most Exalted Station - Truly, Truly! 22. For verily, Thou art Ipseital (*hāhūtī*) - and this is the reason that everything beneath Thee, and all that is other than Thee, in the lower worlds, did not recognize Thee! 23. Say: Verily, I am God, there is no other god besides Me, the Lord of All-Things! And what is other than Me is My creation! And, verily, O creation of Mine – O All-Things

– know Me! For this is the Book from God to **He whom God hath made Manifest** - the One Who wrote it and sent it forth unto the high deified gods, the Protector, the Peerless! 24. Say: all with God initiate in their beginnings and all unto God gather in their gathering! 25. This is the testimony from ʿAlī before Nabīl - the Remembrance of God unto the worlds – upon All-Things in that He is no other god but I! So bear witness! 26. And I assuredly bear witness unto Thee, O My Lord, that Thou art God, there is no other god but I, the Tremendous, the Beloved! There is no other god but He! O All-Things! Me - Him, so believe in Me! 27. God, verily, bears witness that there is no other god but It, and that the One whose Name equates to 'Name'[113] – indeed, He is My Beloved and your beloved – in Truth, no doubt about it! O All-Things, Him – Me! – so return! Perchance you will be felicitous and in the quintessential-substance of your religion become of those who have attained! 28. God, verily, testifies that there is no other god but He is I and I am He, and that the Essence of the Sixth Existence is My Light and My Truth! And whatsoever is other than His Light is falsehood and the infernal fire: there is no doubt about it! That is the Upright Religion for the god-fearing! 29. God, verily, testifies that there is no other god but It, from before and from after! It makes to live then It makes to die, then It makes to die and makes to live! And verily, Its is the One Alive Who dieth not! In Its grasp is the dominion of all things! It creates whatsoever It wills by Its Cause-Command, '*Be, and it is*', and all who are in the heavens and in the earth and what is between them revolve around His utterance within the creation of the Bayān, of which there is no doubt! O All-Things! Me - Him - so submit! Then, perceive Me, in Truth! 30. Indeed, in Truth - know, O All-Things - that We have returned to the life of the world! And

verily, We are the First Who have believed in **He whom God has made Manifest**, in Truth! And I bear witness before Him - between His hands - that there is no other god but He is I - Truly, Truly! - and that Azal, after the Fourfold Letters,[114] is the Manifestation of the Logos-Self of God - My return - and the Mirror of My Light, and the Light of God! And indeed, We, the First Unity – completely! - prostrate to Him! 31. And I bear witness that the First **Tree of Affirmation** is a Tree![115] So understand Me! 32. Say: God, verily, testifies that there is no other god but It - from a firstness before a firstness to It unto a lastness after all lastness to It - there is no other god but It - from before and from after - Me - Him - so revere Me! 33. Say: God bears witness that, verily, I am God and that there is no other god besides Me! In the Pre-Eternity of pre-eternities I was a Divinity – Self-Divinized (*ilāhan mawtalahan*)! 34. God bears witness that, verily, I am God and that there is no other god besides Me! In the Pre-Eternity of pre-eternities I shall be a Divinity – Divinely Godded (*ilāhan mawtalahan*)! 35. God bears witness that, verily, I am God and that there is no other god besides Me! In the Primordiality of primordialities I was a Divinity – Divinified (*ilāhan mawtalahan*)! 36. God bears witness that, verily, I am God and that there is no other god besides Me! In the Primordiality of primordialities I shall be a Divinity – Theomorphized (*ilāhan mawtalahan*)! 37. God bears witness that, verily, I am God and that there is no other god besides Me! I was, unchanged and unchangeable, a Divinity – Self-Divinized! 38. God bears witness that, verily, I am God and that there is no other god besides Me! I shall be, unchanged and unalterable, a Divinity – Divinely Godded! 39. God bears witness that, verily, I am God and that there is no other god besides Me! In the Grandeur of Pre-Eternity I was a Divinity – Divinified! 40. God

bears witness that, verily, I am God and that there is no other god besides Me! In the Grandeur of Pre-Eternity I shall be a Divinity - Theomorphized! 41. God bears witness that, verily, I am God and that there is no other god besides Me! In the Sanctity of Pre-Eternity I was a Divinity – Self-Divinized! 42. God bears witness that, verily, I am God and that there is no other god besides Me! In the Sanctity of Pre-Eternity I will be a Divinity – Divinely Godded! 43. God bears witness that, verily, I am God and that there is no other god besides Me! In the Post-Eternal realms of the post-eternities I was a Divinity – Divinified! 44. God bears witness that, verily, I am God and that there is no other god besides Me! In the Post-Eternal realms of the post-eternities I shall be a Divinity - Theomorphized! 45. God bears witness that, verily, I am God and that there is no other god besides Me! In the Primordial realms of the primordiality I was a Divinity – Self-Divinized! 46. God bears witness that, verily, I am God and that there is no other god besides Me! In the Primordial realms of the primordiality I will be a Divinity – Divinely Godded! 47. God bears witness that, verily, I am God and that there is no other god besides Me! In the Pre-Eternal realms of the pre-eternities I was a Divinity – Divinified! 48. God bears witness that, verily, I am God and that there is no other god besides Me! In the Pre-Eternal realms of the pre-eternities I shall be a Divinity - Theomorphized! 49. God bears witness that, verily, I am God and that there is no other god besides Me! In the Majesty of Eternal Perpetuity I was a Divinity – Self-Divinized! 50. God bears witness that, verily, I am God and that there is no other god besides Me! In the Majesty of Eternal Perpetuity I shall be a Divinity - Divinely Godded! 51. God bears witness that, verily, I am God and that there is no other god besides Me! In the realm of the Perpetual Eternity of the Eternal Perpetuity I was a

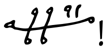
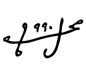
Divinity – Divinified! 52. God bears witness that, verily, I am God and that there is no other god besides Me! In the realm of the Perpetual Eternity of the Eternal Perpetuity I will be a Divinity – Theomorphized! 53. God bears witness that, verily, I am God and that there is no other god besides Me! In the Elevation of Unceasing Continuity I was a Divinity - Self-Divinized! 54. God bears witness that, verily, I am God and that there is no other god besides Me! In the elevation of Unceasing Continuity I shall be a Divinity - Divinely Godded! 55. God bears witness that, verily, I am God and that there is no other god besides Me! In the Ascent of Animative Vitality I was a Divinity – Divinified! 56. God bears witness that, verily, I am God and that there is no other god besides Me! In the Ascent of Animative Vitality I shall be a Divinity – Theomorphized! 57. God bears witness that, verily, I am God and that there is no other god besides Me! In the Majestic Investiture of the Permanence I was a Divinity – Self-Divinized! 58. God bears witness that, verily, I am God and that there is no other god besides Me! In the Majestic Investiture of the Permanence I will be a Divinity - Divinely Godded! 59. God bears witness that, verily, I am God and that there is no other god besides Me! In the domain of the Everlasting Continuity of the Unceasing I was a Divinity – Divinified! 60. God bears witness that, verily, I am God and that there is no other god besides Me! In the domain of the Everlasting Continuity of the Unceasing I shall be a Divinity – Theomorphized! 61. God bears witness that, verily, I am God and that there is no other god besides Me! In the realm of the Perpetual Subsistence of the Permanence I was a Divinity – Self-Divinized! 62. God bears witness that, verily, I am God and that there is no other god besides Me! In the realm of the Perpetual Subsistence of the Permanence I will be a Divinity –

Divinely Godded! 63. God bears witness that, verily, I am God and that there is no other god besides Me! In the realm of the Animicity of the Life-Force I was a Divinity – Divinified! 64. God bears witness that, verily, I am God and that there is no other god besides Me! In the realm of the Animicity of the Life-Force I will be a Divinity – Theomorphized! 65. God bears witness that, verily, I am God and that there is no other god besides Me! In the realm of the Luminescence of the Radiant Ones I was a Divinity – Self-Divinized! 66. God bears witness that, verily, I am God and that there is no other god besides Me! In the realm of the Luminescence of the Radiant Ones I shall be a Divinity – Divinely Godded! 67. God bears witness that, verily, I am God and that there is no other god besides Me! In the Divine Spaciocity of the All-Embracing I was a Divinity – Divinified! 68. God bears witness that, verily, I am God and that there is no other god besides Me! In the Divine Spaciocity of the All-Embracing I will be a Divinity – Theomorphized! 69. God bears witness that, verily, I am God and that there is no other god besides Me! In the Existential Plane of the Divine Finding of Being I was a Divinity – Self-Divinized! 70. God bears witness that, verily, I am God and that there is no other god besides Me! In the Existential Plane of the Divine Finding of Being I will be a Divinity - Divinely Godded! 71. God bears witness that, verily, I am God and that there is no other god besides Me! In the realm of the Talismanic-Potency (*badaḥūt*) of the Talismanically-Potent (*badūḥ*) I was a Divinity – Divinified! 72. God bears witness that, verily, I am God and that there is no other god besides Me! In the realm of the Talismanic-Potency (*badaḥūt*) of the Talismanically-Potent (*badūḥ*) I will be a Divinity – Theomorphized! 73. God bears witness that, verily, I am God and that there is no other god besides Me! In the gnosticity of the

learned ones I was a Divinity - Self-Divinized! 74. God bears witness that, verily, I am God and that there is no other god besides Me! In the gnosticity of the learned ones I will be a Divinity - Divinely Godded! 75. God bears witness that, verily, I am God and that there is no other god besides Me! In the realm of the glorification of the Glorified One I was a Divinity – Divinified! 76. God bears witness that, verily, I am God and that there is no other god besides Me! In the realm of the glorification of the Glorified One I shall be a Divinity – Theomorphized! 77. God bears witness that, verily, I am God and that there is no other god besides Me! In the Suzerainicity of Suzerainness I was a Divinity – Self-Divinized! 78. God bears witness that, verily, I am God and that there is no other god besides Me! In the Suzerainicity of Suzerainness I will be a Divinity - Divinely Godded! 79. God bears witness that, verily, I am God and that there is no other god besides Me! In the Resurrectories of the Eschatological Resurrections I was a Divinity – Divinified! 80. God bears witness that, verily, I am God and that there is no other god besides Me! In the Resurrectories of the Eschatological Resurrections I will be a Divinity – Theomorphized! 81. God bears witness that, verily, I am God and that there is no other god besides Me! In the Mighteous realm of the Mighteous Ones I was a Divinity – Self-Divinized! 82. God bears witness that, verily, I am God and that there is no other god besides Me! In the Mighteous realm of the Mighteous Ones I will be a Divinity - Divinely Godded 83. God bears witness that, verily, I am God and that there is no other god besides Me! In the realm of Subjugation belonging to the Overwhelming Power I was a Divinity – Divinified! 84. God bears witness that, verily, I am God and that there is no other god besides Me! In the realm of Subjugation belonging to the Overwhelming Power I will

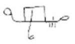
be a Divinity – Theomorphized! **85.** God bears witness that, verily, I am God and that there is no other god besides Me! In the realm of the Subtle Grace of Divine Magnanimity I was a Divinity - Self-Divinized! **86.** God bears witness that, verily, I am God and that there is no other god besides Me! In the realm of the Subtle Grace of Divine Magnanimity I shall be a Divinity - Divinely Godded! **87.** God bears witness that, verily, I am God and that there is no other god besides Me! In the realm of the Unificity (*waḥadūt*) of the Unique (*waḥīd*) I was a Divinity – Divinified! **88.** God bears witness that, verily, I am God and that there is no other god besides Me! In the realm of the Unificity (*waḥadūt*) of the Unique (*waḥīd*) I will be a Divinity - Theomorphized! **89.** ***Ehyeh asher Ehyeh Adonai Tzabaoth El Shaddai*** (I Am that I will Be, Lord of Hosts, God Almighty)! There is no other god but Me, the Living, the One, the Primal! O All-Things, unto Me – so gather yourselves! **90.** And I call upon you, O concourse of **Rūqiyāʾīl**! And you, O concourse of **Jibrāʾīl**! And you, O concourse of **Samsamāʾīl**! And you, O concourse of **Mīkāʾīl**! And you, O concourse of **Ṣarfiyāʾīl**! And you, O concourse of **ʿAniyāʾīl**! And you, O concourse of **Kasfīyāʾīl**! **91.** I call upon you, O **Bābāʾīl**[116] ☆, O angel of **Life** , by the presence of **Yāghaq**! Respond, O legions of **Bābāʾīl** - **Yāghaq**! - by the right of the dominating angel over you, O **Bābāʾīl**! **92.** And I call upon you, O **Lāāʾīl**[117] ꟾꟾꟾ, by the presence of **Kabraj**! Respond, O legions of **Lāʾāʾīl** - **Kabraj**!- by the right of the angel dominating over you, O **Lāʾāʾīl**! **93.** And I call upon you, O **Āʾāʾāʾīl**[118] ᓄ, by the presence of **Shaldam**! Respond, O legions of the **Āʾāʾāʾīl** – **Shaldam**! – by the right of the angel dominating over you, O **Āʾāʾāʾīl**! **94.** And I call upon you, O **Mālāʾīl**[119] #, by the presence of **Hatnath**! Respond, O legions of the **Mālāʾīl** – **Hatnath**!

- by the right of the angel dominating over you, O **Mālā'īl**! 95. And I call upon you , O **Ā'awā'īl**[120], by the presence of **Sūkhaz**! Respond, O legions of **Ā'awā'īl** - **Sūkhaz**! – by the right of the angel dominating over you, O **Ā'awā'īl**! 96. And I call upon you , O **Lilaṣā'īl**,[121] by the presence of **Dhaʿḥaf**! Respond, O legions of **Lilaṣā'īl** – **Dhaʿḥaf**! – by the right of the angel dominating over you, O **Lilaṣā'īl**! 97. And I call upon you, O **Dhatūwā'īl**[122] ! Respond, O **Dhatūwā'īl**, by the presence of **Ṭaḍṣaẓ**! Respond, O legions of the **Dhatūwā'īl** - **Ṭaḍṣaẓ**!- by the right of the angel dominating over you, O **Dhatūwā'īl**! 98. And I call upon you, O **Lā'ā'yyāh**![123] Respond, O **Lā'ā'yyāh**, in the presence of your legions! Respond, O legions of **Lā'ā'yyāh**, by the right of the angel who dominates over you - **Lā'ā'yyāh**! 99. And I call upon you, O **Hīyā'ā'īl**![124] Respond, O **Hīyā'ā'īl**, in the presence of your legions! Respond, O legions of **Hīyā'ā'īl**, by the right of the angel who dominates over you - **Hīyā'ā'īl**! 100. And I call upon you, O **Wāḥā'īl**![125] Respond, O **Wāḥā'īl**, in the presence of your legions! Respond, O legions of **Wāḥā'īl**, by the right of the angel who dominates over you – **Waḥā'īl**! 101. And I call upon you, O **Māʿa'ā'īl** ![126] Respond, O **Māʿa'ā'īl**, in the presence of your legions! Respond, O legions of **Māʿa'ā'īl**, by the right of the angel who dominates over you – **Māʿa'ā'īl**! 102. And I call upon you, O **Qā'qā'īl**![127] Respond, O **Qā'qā'īl**, in the presence of your legions! Respond, O legions of **Qā'qā'īl**, by the right of the angel who dominates over you – **Qā'qā'īl**! 103. And I call upon you, O **ʿUqbā'īl** ![128] Respond, O **ʿUqbā'īl**, in the presence of your legions! Respond, O legions of **ʿUqbā'īl**, by the right of the angel who dominates over you – **ʿUqbā'īl**! 104. And I call upon you, O **Ḥatʿā'īl**![129] Respond, O legions of **Ḥatʿā'īl**, by the right of the angel who dominates

over you – **Ḥatʿāʾīl!** 105. And I call upon you, O **Malaqāʾīl** ![130] Respond, O legions of **Malaqāʾīl**, by the right of the angel who dominates over you – **Malaqāʾīl!** 106. And I call upon you, O **Mamūʾāʾīl!**[131] Respond, O legions of **Mamūʾāʾīl**, by the right of the angel who dominates over you – **Mamūʾāʾīl!** 107. And I call upon you, O **Waḥāʾāʾīl** ![132] Respond, O **Waḥāʾāʾīl**, in the presence of your legions! Respond, O legions of **Waḥaʾāʾīl**, by the right of the angel who dominates over you – **Waḥāʾāʾīl!** 108. And I call upon you, O **Hahyāʾīl!**[133] Respond, O **Hahyāʾīl**, in the presence of your legions! Respond, O legions of **Hahyāʾīl**, by the right of the angel who dominates over you – **Hahyāʾīl!** 109. And I call upon you, O **Hīhāʾīl**  ![134] Respond, O **Hīhāʾīl**, in the presence of your legions! Respond, O legions of **Hīhāʾīl**, by the right of the angel who dominates over you – **Hīhāʾīl!** 110. And I call upon you, O **Hīmaʾīl!**[135] Respond, O **Hīmaʾīl**, in the presence of your legions! Respond, O legions of **Hīmaʾīl**, by the right of the angel who dominates over you – **Hīmaʾīl!** 111. And I call upon you, O **Haʾwaʾīl**  ! Respond, O **Haʾwaʾīl**, in the presence of your legions! Respond, O legions of **Haʾwaʾīl**, by the right of the angel who dominates over you – **Haʾwaʾīl!**[136] 112. And I call upon you, O **Aʾahaʾīl!**[137] Respond, O **Āʾahāʾīl**, in the presence of your legions! Respond, O legions of **Aʾahaʾīl**, by the right of the angel who dominates over you – **Aʾahaʾīl!** 113. And I call upon you, O **Hahāʾāʾīl** ![138] Respond, O **Hahāʾāʾīl**, in the presence of your legions! Respond, O legions of **Hahāʾāʾīl**, by the right of the angel who dominates over you – **Hahāʾāʾīl!** 114. And I call upon you, O **Aqhāʾīl!**[139] Respond, O **Aqahāʾīl**, in the presence of your legions! Respond, O legions of **Aqhāʾīl**, by the

right of the angel who dominates over you – **Aqahāʾīl**! 115. And I call upon you, O **Āʾaqāʾīl**![140] Respond, O **Āʾaqāʾīl**, in the presence of your legions! Respond, O legions of **Āʾaqāʾīl**, by the right of the angel who dominates over you – **Āʾaqāʾīl**! 116. And I call upon you, O **Haʾāʾāʾīl**![141] Respond, O **Haʾāʾāʾīl**, in the presence of your legions! Respond, O legions of **Haʾāʾāʾīl**, by the right of the angel who dominates over you – **Haʾāʾāʾīl**! 117. And I call upon you, O **Waqhāʾīl**![142] Respond, O **Waqhāʾīl**, in the presence of your legions! Respond, O legions of **Waqhāʾīl**, by the right of the angel who dominates over you – **Waqhāʾīl**! 118. And I call upon you, O **Āʾāʾāʾyyāh**![143] Respond, O **Āʾāʾāʾyyāh**, in the presence of your legions! Respond, O legions of **Āʾāʾāʾyyāh**, by the right of the angel who dominates over you – **Āʾāʾāʾyyāh**! 119. And I call upon you, O **Alyāʾīl**![144] Respond, O **Alyāʾīl**, in the presence of your legions! Respond, O legions of **Alyāʾīl**, by the right of the angel who dominates over you – **Alyāʾīl**! 120. And I call upon you, O **Waliyāʾīl**![145] Respond, O **Waliyāʾīl**, in the presence of your legions! Respond, O legions of **Waliyāʾīl**, by the right of the angel who dominates over you – **Waliyāʾīl**! 121. And I call upon you, O **Bahuwaʾīl**![146] Respond, O **Bahuwaʾīl**, in the presence of your legions! Respond, O legions of **Bahuwaʾīl**, by the right of the angel who dominates over you – **Bahuwaʾīl**! 122. And I call upon you, O **Fūtāʾīl**![147] Respond, O legions of **Fūtāʾīl**, by the right of the angel who dominates over you – **Fūtāʾīl**! 123. And I call upon you, O **Kamuwaʾīl**![148] Respond, O **Kamuwaʾīl**, in the presence of your legions! Respond, O legions of **Kamuwaʾīl**, by the right of the angel who dominates over you – **Kamuwaʾīl**! 124. And

I call upon you, O **Yala'ā'īl!**[149] Respond, O **Yala'ā'īl**, in the presence of your legions! Respond, O legions of **Yala'ā'īl**, by the right of the angel who dominates over you – **Yala'ā'īl!** 125. And I call upon you, O **Abā'ā'īl** ![150] Respond, O **Abā'ā'īl**, in the presence of your legions! Respond, O legions of **Abā'ā'īl**, by the right of the angel who dominates over you – **Abā'ā'īl!** 126. And I call upon you, O **Tha'ā'īl!**[151] Respond, O **Tha'ā'īl**, in the presence of your legions! Respond, O legions of **Tha'ā'īl**, by the right of the angel who dominates over you – **Tha'ā'īl!** 127. And I call upon you, O **Wīwā'īl** ![152] Respond, O **Wīwā'īl**, in the presence of your legions! Respond, O legions of **Wīwā'īl**, by the right of the angel who dominates over you – **Wīwā'īl!** 128. And I call upon you, O **Yakabā'īl!**[153] Respond, O legions of **Yakabā'īl**, by the right of the angel who dominates over you – **Yakabā'īl!** 129. And I call upon you, O **Tafakā'īl!**[154] Respond, O **Tafakā'īl**, in the presence of your legions! Respond, O legions of **Tafakā'īl**, by the right of the angel who dominates over you – **Tafakā'īl!** 130. And I call upon you, O **Ḥūqā'īl!**[155] Respond, O **Ḥūqā'īl**, in the presence of your legions! Respond, O legions of **Ḥūqā'īl**, by the right of the angel who dominates over you – **Ḥūqā'īl!** 131. And I call upon you, O **Ḥūbā'īl!**[156] Respond, O **Ḥūbā'īl**, in the presence of your legions! Respond, O legions of **Ḥūbā'īl**, by the right of the angel who dominates over you – **Ḥūbā'īl!** 132. And I call upon you, O **Ḥasā'ā'īl!**[157] Respond, O **Ḥasā'ā'īl**, in the presence of your legions! Respond, O legions of **Ḥasā'ā'īl**, by the right of the angel who dominates over you – **Ḥasā'ā'īl!** 133. And I call upon you, O **Sabā'ā'īl!**[158] Respond, O **Sabā'ā'īl**, in the presence of your legions! Respond, O legions of **Sabā'ā'īl**, by the right of the angel who dominates over you – **Sabā'ā'īl!** 134. And I call upon you, O **Yūha'ā'īl!**[159]

Respond, O **Yūha'ā'īl**, in the presence of your legions! Respond, O legions of **Yūha'ā'īl**, by the right of the angel who dominates over you – **Yūha'ā'īl**! 135. And I call upon you, O **Ahā'ā'īl**![160] Respond, O **Ahā'ā'īl**, in the presence of your legions! Respond, O legions of **Ahā'ā'īl**, by the right of the angel who dominates over you – **Ahā'ā'īl**! 136. And I call upon you, O **Hā'ā'yyāh** 🜁![161] Respond, O **Hā'ā'yyāh**, in the presence of your legions - **Yakashhasdhatazh**! Respond, O legions of **Hā'ā'yyāh** – **Yakashhasdhatazh** – by the right of the angel who dominates over you – **Ha'ā'yyāh**! 137. And I call upon you, O **Siwā'ā'īl** △![162] Respond, O **Siwā'ā'īl**, in the presence of your legions - **Iblitūʿadhaġ**! 138. Respond, O legions of **Siwā'ā'īl** - **Iblitūʿadhaġ** - by the right of the angel who dominates over you – **Siwā'ā'īl**! 139. And I call upon you, O **Ḥaʿfā'īl** ▽![163] Respond, O **Ḥaʿfā'īl**, in the presence of your legions - **Qurdankhaḥaṣach**! Respond, O legions of **Ḥaʿfā'īl** - **Qurdankhaḥaṣach** - by the right of the angel who dominates over you – **Ḥaʿfā'īl**! 140. And by the Aid of God, Its Power, and Its Strength, I call upon you, O **Hānā'īl**! Respond, O **Hānā'īl**  🜃,[164] by the presence of your legions - **Zhagchap** and **Ghajamthazfazhap**! Respond, O legions of **Hānā'īl** - O **Zhagchap** and O **Ghajamthazfazhap** - by the right of the angel who dominates over you – **Hānā'īl**! **Hallelujah! Hallelujah! Hallelujah! Hallelujah! Hallelujah! Hallelujah! Hallelujah! Hallelujah!** 141. Verily, it is We who have Revealed the names of the angels, and indeed, We are surely their Guardian![165] 142. And whensoever you draw near to the **Tree of Affirmation**, say: *Presence! Presence!*[166] *- there is no other god but God! Disclose to us the glorifications of Thy Majesty without Thy indications! Truly, Truly - Presence! Presence! - there is no other god but God! Erase our*

conjectures by the realization of Thy knowns! Truly, Truly - Presence! Presence! - there is no other god but God! Tear away our veils by the victory of our secrets! Truly, Truly - Presence! Presence! - there is no other god but God! Ecstatify us by Thy Exclusive Oneness through the attribute apprehension of Thy Unicity! Truly, Truly- Presence! Presence! — there is no other god but God! Illuminate our lights from the Dawn of Pre-Eternity as they shed their traces upon the talismanic-temples of our unicity! Truly, Truly — Presence! Presence! — there is no other god but God! Extinguish our lamps, for the Dawn of Thy Manifestation has risen! Truly, Truly - Presence! Presence! - O God! By Thy Power and Thy Grandeur - Presence! Presence! - O God! By the Truth of Thy Truth - Presence! Presence! - O God! A release by Thy Mercy - Presence! Presence! - O God! We long for Thy Encounter - Presence! Presence! - O God! We dive into Thy Reality — Truly, Truly! 143. And whensoever you are at the **Valley**, say: *In the Name of God the Most Revivificatively Alive, the Supreme Discloser! The Light of lights from God the radiant Light-Giver be upon thee and upon thy pristine stations, O* ***Valley of NUR*** *and the epiphanic-setting of the dawn, the source of impressions, the visage of the directions and the Lote-Tree of the orients! By my soul and my essential-being then upon thee be the Light from thy Lord, the Supreme, and thy Mistress, the All-Highest, the Pre-Eternal, the Everlasting! To thee be the Light and the luminous realm; and to thee be the Glorified and the glorificating realm; and to thee be the Holiness and the holy realm; and to thee be the Praise and the praising realm; and to thee be the Unicity and the unificating realm; and to thee be the Greatness and the great realm; and to thee be the Mighteousness and the mighteous realm; and to thee be the Glorious Veneration and the venerating glorious realm; and to thee be the Grandeur and the granderous realm! Verily, to thee is the Light upon Light from Light in Light which God guides by thee to the Light in the dispensation of Luminosity in that within thee is*

the Testament of God and within thee is the Covenant of God and within thee is the Tree of God and within thee is the Life of God and within thee is the Manifestation of God and within thee is the Self-Disclosure of the **Will** *of God, and within thee is the Light of the* **Volition** *of God, and within thee shines the* **Determination** *of God, and within thee radiates the* **Authorization** *of God, and within thee scintillates the* **Realization** *of God, and within thee beams the* **Permission** *of God, and within thee gleams the* **Appointed Time** *of God, and within thee illuminates the* **Book of God,** *and within thee is the seat of the* **Encounter with God,** *and within thee is the locus of the* **Manifestation of the Face of God!** *Truly, all who circumambulate thy environs are brought before the presence of the angels of proximity; and, truly, all who approach thy stations with understanding have indeed glimpsed the Light of the Throne of God and have indeed tasted of the Celestial world and the highest paradises of God! The Light be upon thee and upon thee be the Light, O* **Valley of NUR!** *And the Light of the Light from the Splendor of the Sublimity of the Glory of the lights of God be upon the* **Tree of Life** *in the* **Station of Fire** *and all that surrounds it, and the* **Station of Water** *and all that surrounds it, in the state of every moment, before the state of every moment and after the state of every moment! And the Light of God be upon the Illuminators in every moment, before every moment and after every moment; and praise be unto God, the Light of all the worlds, O Truly Real! Amen!* 144.[167] There is no other god but He the Tremendous, the Beloved! 145.

11: Chapter of the Great Protector (*sūrah al-ḥaffāẓ*)[168]

In the Name of God the Ultimate Encircler, the Supreme Guide!

I take refuge in the God illuminating![169] 1. From the evil of that which misguides![170] 2. And from the evil of the oppressor when he casts![171] 3. And from the evil of the devils in bodies![172] 4. And from the evil of the two black sorcerers when they cast

their black spell![173] 5. Verily, there is no other god but He the Tremendous, the Beloved! 6.

12: Chapter of the Violators (*sūrah al-nāqiḍūn*)[174]

In the Name of God the Ultimate Encircler, the Supreme Guide!

Hāʾ-Bāʾ-Alif! Say: O you violators of the Eternal ***alastī*** Covenant of Love and Desire named as the folk of infidelity and hypocrisy! 1. You are all among the companions of hellfire, and all of you are worthy of the infernal fire of your ignorance! 2. All of you are of the dead, and all of you are gross demons: tyrannical oppressors seeking shade [in falsehood]! 3. Your religion is ignorance, and your knowledge the supreme infidelity! 4. Your path is the basest, and your way is veiled in gloom! 5. By God, to you be the darknesses of your souls, and to Me the Light of the Bayān! 6. There is no other god but He the Tremendous, the Beloved! 7.

13: Chapter of the Opening of the Light (*sūrah fātiḥa al-nūr*)

In the Name of God the Ultimate Encircler, the Supreme Guide!

Nūn-Wāw-Rāʾ! Glorified, Holy! 1. Praise be unto God, the Godhead of the God unto all who are gods,[175] and the Light of all lights! 2. The Light of the heavens, the Light of the earth, the Light of what is between them, the Light of all the worlds! 3. Glorified, the Holy, the Lord of the angels and the Spirit! 4. Lord of the seen and Lord of the unseen - that is the Lord of the worlds! 5. And, verily, there is no other god but Him the Tremendous, the Beloved! 6.

14: Chapter of the Treasure (*sūrah al-kanz*)[176]

In the Name of God the Ultimate Encircler, the Supreme Guide!

Say: Praise be unto God Who was a Hidden Treasure! 1. And unchanged and unalterable, from the *situs* of Its Exclusive Oneness established the Divine Names and Attributes upon the Hidden Cloud of Its Inclusive Unity! 2. And theophanically Self-Disclosed upon the worlds by them from the *locus* of Its Pre-Eternity by the Point of Its Will! 3. So that all things may know in that It is the **Tree of Reality**, Who She is no other god but He, and all things perish but Its Light! 4. There is no other god but He the Tremendous, the Beloved! 5.

15: Chapter of the Most Mighty (*sūrah al-aʿẓam*)

In the Name of God the Ultimate Encircler, the Supreme Guide!

God is the Most Mighty! 1. I am the One Who says '*I am the Gate*' (*bāb*)! 2. So blessings upon you, then blessings upon you, and blessings be upon you again! And the Light be upon you, and upon you be the Light, O All-Things! 3. So calculate the two opening verses [in Arabic]; then let you bear witness to their conjunction; then count the number of letters [in Arabic] in the second verse;[177] and then confirm Me in Truth so that perchance you may become among those who have attained! 4. Then cleanse the earth of your souls in accordance with the Truth you are upon, as much as you are able, empowered therein! 5. So blessed be the attainers in the beauty of this Greatest, Mighty Day, the Day whereon All-Things are brought before God, their Lord! 6. O you People of Truth! You are of the Light of the Bayān, the possessors of the kernels and blaze-fluxes, revived by the Lights of the Bayān, in Truth, and among the righteous, the sincere, the firm, the illumined and the elect from amidst all the inhabitants of this earth; for to God belongs the dominion - beyond all doubt, truly!

7. Know that it is of no concern to God that you are few in number! You have done what was within your power, amidst harsh and difficult circumstances! What matters to God is that you have kept the flame of the True kindled lights alive despite all hardship during these painful and trying times, when devils surrounded you from all directions! 8. Verily, for the people of the Bayān, across these one hundred and seventy-four years (174),[178] each day has been a Ṭabarsī, and every land remains a Māzandarān, a Zanjān, a Nayrīz, or the Land of [the letter] Ṭāʾ (ط)![179] 9. Yet truly, you have achieved much, and God praises you for it, for you have done well! So do not grieve, nor feel afflicted, O People of the Bayān, for what was left incomplete - for God comprehends perfectly your every circumstance, past and present! Indeed, from the Unseen, It has been with you in every moment and every matter! 10. And know, O People of the Bayān, that God is pleased with you - the steadfast - those who long and burn with desire for the Encounter with their Lord! 11. Behold - a new Day has risen upon us, the Day of Fulfillment, by God's command and with Its aid! And in accordance with the counsel of the Essence of the Seven Letters, I have waited for you nearly nineteen years (19)[180] from the inception of this Cause - to speak to you directly concerning this most weighty affair! 11. So rise up from your spiritual tombs and resting-places and glorify your Lord with praise, and sanctify Him! *And do not veil yourselves from God, your Lord, when by night and day you have yearned to be sanctified;*[181] for, verily, God is the most swift of reckoners! 12. Lo! This is the reason for the arising of this Command now - and not afterward – for total negation and boundless falsehoods have enshrouded this world, and all humankind have fallen behind veils of corruption and confusion, of disbelief, idolatry, denial,

and absolute deceptions, where every balance has been undone, and all things in this world are now inverted! This grievous state - it is not the Will of God! 13. Verily, beyond the question of the Bayān itself, the people of Hot Air - our relentless adversaries - have held a central role in all of this![182] And We, indeed, shall unveil its full exposition to you in the **Completion of the Bayān** and elsewhere, if God wills, the Exalted and the Splendorous![183] 14. And know that verily we together are the only remaining Light in this world during this age of darkness wherein the Light of God is being extinguished in the minds of humanity everywhere, or else corrupted and distorted in another way, just as those fiery ones have done and continue to do[184] - those who stand against the Truth of the Bayān! *They seek to extinguish the Light of God with their mouths, but God refuses except to perfect Its Light, even though the disbelievers detest it!*[185] 15. For the depth of the afflictions that surround this world at the present time are only those which God alone is capable of repairing - and this is another meaning of the **Alternation of the Divine plans** (*al-badāʾ*)! 16. Therefore, the Volition of God is precisely that I manifest now - not later - for just as Nimrod and his Tower of Babel did in the past, so too has the miserable generation of this accursed age pushed all things beyond every boundary deemed acceptable to God! And in Truth, it is a world overflowing with darkness and absolute falsehoods, devoid of justice and true equity! 17. Thus God has manifested the *locus* of the Manifestation of Its Logos-Self and the Mirror of Its Light in this very age precisely for the purpose of confronting them in order to display Its Wrath to them, and to bestow upon them their just desserts, in Truth! And thereby, the Abraham of this Age has appeared! 18. Therefore, calculate, O My dear ones, the numerical value of these veridical *logoic-*

Words, and bear witness to their conjunction; then, by the Certainty of Truth, come to recognize the reality of the matter - and it is these logoic-Words: *In the Name of God Who there is no other god but God, Truly, Truly, the Living, the Supreme Clarifier*![186] 19. For these *logoic*-Words are the Reality of My Reality, so comprehend Me, and confirm Me! Will you not understand? 20. Come to My side, O My beloved ones, without delay - for by the decree of the Bayān, it shall not exceed ninety (90) days by the numerations of *ṣād* (ص) and *mulk* (مُلك) ('dominion'), nor ninety-five (95) days by the numeration of 'God guides' (يَهْدِي الله) and 'Word' (كَلِمة), from the receipt of this Book - or from the moment you hear this Call of the Truth in another form - if you be steadfast and illumined by the Light of the Bayān! 21. But if you are unable to come due to the grievous circumstances of these times,[187] which pervade the entire earth, then We understand this! Yet We offer yourselves in other ways if you are able - or, if you are able to bring Us over there, and yourselves as well - then let us meet together, with Our Light, soon in Cyprus, at the **Pre-Eternal Shrine**, nearer face-to-face - a Radiant Sanctuary! 22. And present yourselves before the **Most Mighty Luminary** unto you, and bring with you all the **will and testaments** left by your steadfast,[188] departed ancestors, which are in your care, when you come unto Us, so that We may be able to respond to them, God willing, and by Its Aid, Its Strength, and Its Power! Indeed, We are of the responders! 23. And truly, We are now - as We were before and as We shall be after - ever independent of All-Things: meaning you, and all things, and all else besides! For We rely solely upon God - My Lord and your Lord, the Lord of the worlds - in every moment and in every affair, equally before

and after! 24. Yet We supplicate you, and We entreat you - by the sanctity of the Bayān itself, and by its right upon you - and We adjure you by God, by the right of the Primal Point, His Guides, His Pre-Eternal Mirror, the witnesses among the steadfast, and all of your unwavering forebears; by the right of all the preceders; by the right of all who strove upon the Path of God at Ṭabarsī, Zanjān, Nayrīz, and others; by the right of every martyr who bore witness on the Path of God, from the first to the last; by the right of all the prophets, the messengers, the providential guides, the successors, and the true heirs; by the right of the points and the mirrors - truly - all of them, entirely, from before the before in the apex of the before unto the after of the after in the pinnacle of the after! 25. And by the right of all the worlds of God and their beings, from the first to the last; and by the right of all the angels and the spiritual guardians - from the exalted ones of the unseen to the lowly ones of the manifest - from the first to the last! 26. Verily, O People of Truth: Do not turn away from this Servant, the Light of Truth, nor turn away from God - My Lord and your Lord, the Lord of your first forefathers, the Lord of the heavens and the earth and what is between them, in Truth, the Lord the worlds! - if you are truly humbled before the Grandeur of God and subdued; and if you are loyal to His[189] love unto you; and if you be among His friends, the truthful ones, and His faithful, loving believers! 27. For verily, all of the Bayān - and the entire Truth of your Religion - in every moment and in every state, is in My hands! And the Bayān circles around My utterance and My Presence! The Bayān itself is My proof: conclusive, clarified, and demonstrated! And We, indeed, are the True Speaker of it, Truly, Truly! 28. O People of Truth: If you deny Me, then you are denying your very selves entirely! And then

you deny the Primal Point, His Guides of the Living, His Face — the Mirror of God, the Pre-Eternal, the Luminous, the Radiant, the Supremely Magnificent Light![190] And you deny the entire Reality of the Bayān, from before until now! We ask God's forgiveness for that - and again, We ask God's forgiveness! 29. And thus shall you enter the fire of negation! We ask God's forgiveness, then again we ask God's forgiveness! And We seek refuge in God from that realm of negation, and We seek refuge in God from that realm of darkness, then We seek refuge in God from that inverted realm, then We seek refuge in God from the reality of the letter ***shīn*** (ش), in every moment and every state! And We seek refuge in God from Its tree of negation and its intensely wicked darknesses! 30. O My beloved ones, O My dear ones! It is not Our intention that even a single individual from among the Bayān should enter the fire of negation! Rather, Our resolve is that *all* enter beneath the shade of Our Light - the Light! So do not deny Us ever, O People of the Bayān - or else *God will judge between Me and you all, in Truth, for verily, It is the greatest of all judges*![191] 31. So do not ever deny Us, for I love every single one of you - just as God loves each one of you - My Lord and your Lord, the Lord of the worlds, the One who has sent Me unto you, in Truth, Truly, Truly! 32. For, by God, I am the Manifestation of the Verse, *nothing is like unto It*,[192] Truly, Truly, in Truth - the One Who is conjoined in the reckoning of number with the 'Final Point'![193] Will you not, then, understand? 33. So do not ever deny Us, O My dear ones, O My beloved ones - for truly, I am your Beloved, in Truth, Truly, Truly! And you are My beloved ones, in Truth, Truly, Truly! 34. So do not ever deny Us, O My dear ones, O My beloved ones, O All-Things! Understand that had God not manifested Me now, the enemies of the Bayān would have already destroyed All-

Things - and, again, all things! But such is not the Will of God! For My Manifestation at this very moment affirms - even unto the eternity of eternities - the Truth of the Bayān's Manifestation, in that Truth which can never be refuted concerning the Primal Point, nor the total deviation of all His enemies, every one of them without exception - as well as the deviation of the people of Hot Air, and the misled adherents among them, from the beginning until now! 35. So do not ever deny Us, O My dear ones, O My beloved ones, O All-Things – for the world, and all future generations yet unborn, are in need of our lights together: the Light of the Light upon Light of the Light! 36. So do not ever deny Us, O My dear ones, O My beloved ones; and do not treat Us as the people of Hot Air have already treated Us, nor become like the people of the **Furqān** like they treated the Primal Point! So do not ever deny Us! 37. O My dear ones, O My beloved ones, O All-Things! Know that for nearly nineteen (19) years, We have stood alone! Yet We have remained resolute - like the most ancient of stones, fortified upon Mount Qāf - against both the visible and the invisible forces alike, from every direction! And in those times, such infernal forces attacked Us again and again, and they charged - but God repelled them, and God is the greatest of all defenders! 38. And during those times, and through the conspiracies of such enemies, We lost proximity to our parents - and they lost their home, their livelihood, and their health! And due to the pressures of these devils, My father passed away; he died of cancer at the age of sixty-two! Then later, these devils and cowardly unknowns pursued us across continents! And as you know, they killed Our beloved wife and the mother of our Light! And likewise, many, many, many, many other incidents also occurred! 39. Indeed, these haughty devils that are the Hot

Airists are far worse - by much - than even the idolaters of the Quraysh in the days of Muḥammad, the Messenger of God! Yet we stood against them with firmness, and We did so for the sake of the Reality of the Bayān, the Primal Point, His Living Proofs, and His Mirror - the Face of God, the Pre-Eternal, the Radiant, Magnificent Light! So, by the right of justice, be just: do not reject Us, and do not turn away from Us - ever - as some of those disloyal souls did in the time of the Pre-Eternal Mirror of God, when they acted just as the people of **Saqīfah** once did against the Lion of God - the Greatest, Most Mighty Vicegerent of God[194] - and the Mistress of the Women of the worlds, the Most Splendorous, Most Beautiful Face of God[195] - upon Them be the Light of Lights, and may God curse all of their enemies forever and ever! So do not reject us, nor turn away from Us - ever - O My beloveds, My dear ones, O All-Things - if you indeed be just! 40. And with that, all the other signs mentioned in the Bayān have also already been realized over us, such as all the negations from the previous Manifestation entering entirely upon Us in the form of the Hot Airists! For this reason, We have designated them by the epithet of the *people of deception-making* (*qawm al-āfik*), for they are manifestations of the tree of negation and the return of the people of deception (*qawm al-afik*)[196]- all of them! 41. And know with the Eye of Certainty that We are not the 'father of evils' (*abū shurūr*)[197], nor the Hot Air of the fiery ones,[198] nor are We like any of them - may the curse of God be upon them all, in every moment and in every state! We are not here to mislead you - rather, God, My Lord and yours, has raised Us up over you and sent Us unto you so that It might lift you all up, every one of you, to the summit of the Light! So hear Us, if you be among the hearers; accept Us, if you be among the accepters; believe Us, if you be

among the truthful; understand Us, if you be among the understanding; agree with Us, if you be among the concordant; know Us, if you be among the gnostics; support Us, if you be among the helpers; and cause Us to triumph, if you be among the triumphant - O remnant of Truth! O people of the Bayān! Until, if God the All-High and Splendorous wills - and by Its Aid and Its Power and Its Strength - events shall unfold as they once did in the days of Solomon son of David, when there was not a single thing upon the earth but that it was under the shadow of His ring, the **Greatest Name**! And God, through Solomon son of David, made all things upon the earth subservient to Him in that time - of humans, of the *jinn*, and of what was beneath them and what was beyond them! And also know that this **Book of Guidance** - like the letter of the *hoopoe* to the **Queen of Sheba** - is a clarifying declaration for this era, if you be of sound comprehension! By the striking of similitudes, God makes you deeply noetic within God and through God; and by Its lofty similitudes, you are among the perceivers; and in the horizons and within your own souls, through Its versical-signs, you are among the realizers and the deep divers [into Its Reality]! 42. But - and there is no doubt in this - know with the Knowledge of Certainty, then with the Eye of Certainty, then with the Truth of Certainty, and then with the Face of the Truth of Certainty, by the Truth - Truly, Truly! - that We are the **One whom God has made Manifest** — Truly, Truly! — in Truth, through which It has Self-Disclosed Itself entirely, for just as the Primal Point said: *Verily, God shall manifest* ***He whom God shall make Manifest*** *just as It manifested Muḥammad, the Messenger of God, from before! And It manifested ʿAlī before Muḥammad afterwards by Its Command howsoever It willed! Indeed, It is powerful over all things*! And there is no other god but Thee, O Soul of the One to

the Light of the Bayān! Therefore, We ask you - O All-Things together - plainly: ***'Am I not your Lord?'*** So, if you answer, *'yea, we bear witness,'* - and accept Me, O All-Things, O Illuminators of the Bayān - from this moment forward, all of you, women and men together, shall say, whenever you offer salutations to one another: *the Light be upon you* (*nūr ʿaleykum*), and you shall answer with, *and upon you be the Light* (*wa ʿaleykum nūr*)![199] 43. This suffices - Light upon Light - upon you until the next Resurrection after this: the Resurrection of ***She whom God shall make Manifest*** in the number **303**, majestic be Her Fāṭimiyyic cosmocration, O My Light, from My Light, within my Light, unto my Light, upon my Light - the Bayān! We have saved you, O People of the Bayān![200] God guides by Our Light whomsoever It wills, and God upraises to Our Light whomsoever It desires! There is no god other but It - truly, It is the Lord of all things! And God sends blessings and illumination upon those who believe in God and Its versical-signs, for they are certain of the Encounter with their Lord! There is no other god but the One in whom all are certain! 44. Verily, I am the Theosophied Ecstatic; and indeed, Thou art the Tremendous, the Beloved! 45.

16: Chapter of the Dawn (*sūrah al-ṣubbāḥ*)[201]

In the Name of God the Ultimate Encircler, the Supreme Guide!

By the Dawn! 1. And the sunset when the night falls! 2. What has Thy Lord, the Supreme, promised Thee? 3. That the Finality is greater than the Primality! 4. And soon Thy Lord will illuminate Thee, and Thou will be pleased! 5. Did It not find Thee Alive among the superlatively Living? 6. And found Thee guided by the Supreme Guide? 7. And found Thee prostrating to Thy Supreme Names? 8. And as for the

Attributes, they shall affirm! 9. And as for the deeds, they shall illumine! 10. And by the Grace of God, everything happens! 11.

17: Chapter of the Explosion (*sūrah al-infijār*)[202]

In the Name of God the Ultimate Encircler, the Supreme Guide!

By the Dawn when it Self-Discloses! 1. And by the Day when it brightens! 2. Why were the cycles and the epicycles created? 3. In the origination of male and female? 4. Indeed, a disclosure self-disclosed! 5. So glorify the one who worships and prostrates! 6. And beautifies with truthfulness! 7. Then it will enlighten for the luminous! 8. And as for the one who holds fast and perseveres! 9. And as for the one who breaks the covenant of God! 10. Then he enters into the denial of God and [wrongfully] associates partners with the Cause of God! 11. And acts like Habāʾullāh! 12. Thus becomes the tree of denial for God! 13. And even if upon him from Us be the guidance from God! 14. And indeed, for Us are the Hereafter and the Ultimate End! 15. But for him is the fire and the twilight! 16. The one who breaks away and turns aside! 17. And cuts the strongest bond which to him brings no [spiritual] aid! 18. And he has no blessings from God! 19. Unless he repents before the Face of God! 20. And God shall judge! 21. And say: May the existence of the devoid ones be doomed! 22. And his clan! 23. And from what he has earned of his wealth will he enter hell by his own hands! 24. And his torment will indeed be his deeds! 25. And the curse of God be upon him and his offspring forever and ever! 26. And say: And by the Explosion! 27. And by the Morning when it spans! 28. And by the twilight and the shade! 29. And by the Dawn when it becomes! 30. That is an initiatic pact [or ‘allegiance’] for those with

Hiero-Intelligence [or 'nexal consciouness'] (*ᶜaql)*! Have you not perceived how Thy Lord managed the *return*? 31. **Ghīyā**[203]: the essence of sickness! 32. Such that none like it will ever be made in repulsion! 33. And New York, those who have built up to the skies! 34. And Hitler, the warmonger; and Trump, the arrogant; those who have destroyed nations! 35. And multiplied therein the wickedness and corruption! 36. Thy Lord has cursed them with the torment of the plague! 37. Indeed, Thy Lord is in pursuit! 38. And that is for the sake of Thy Manifestation before the concourse! 39. In order to penalize human negligence! 40. Those capable of desolating the earth through profligacy! 41. And destroy God's creation with mischief! 42. Those who lead the earth to the 'explosion'! 43. While they line their own pockets! 44. Then came the angels from Thy Lord with their troops in rows! 45. To assist Thee, O Waḥid, Truly Truly! 46. For the sake of halting and destroying those wicked ones! 47. And on a near Day We shall say, O Thou Logos-Self of God! 48. Come to the **Valley** of Thy **NUR**, well-pleased and well-pleasing! 49. And enter therein with Thy Illuminators! 50. And enter the Paradise of the Light of the Bayān, and enter My Garden of Eden unto Thee until the Day of Connection! 51. That Day whereon Thou shalt join Me and I will embrace Thee in the Ipseital realm of the Encounter! 52. And in the rest of My embrace, I will kiss Thee, My Dear Beloved, until the Day of the Return! 53. And We will show them Our Wrath in their exteriorities and their interiorities, those who denied and wronged the Dawn of God, the Pre-Eternal, the Luminous, and His Mirror, the Luminary of God, the Most Mighty! 54. And they will know - the oppressors, the covenant breakers, the corrupt, the wicked, the Hot Airists - with what an overturning they shall be overthrown! 55.

18: Chapter of the Cosmocrator (*sūrah al-fāṭir*)[204]

In the Name of God the Ultimate Encircler, the Supreme Guide!

Ṣād! Say: It is God, Everlasting! 1. God is the Exclusively One! 2. Unchanged and unchangeable! 3. And there is nothing equal to It in measure! 4. Nor an equal, nor a peer, nor a companion, nor a counterpart! 5. For It is God, Pre-Eternal! 6. God is the Unified! 7. Unchanged and unalterable! 8. And nothing like it is supremely Everlasting! 8.

19: Chapter of the Creation (*sūrah al-khalq*)[205]

In the Name of God the Ultimate Encircler, the Supreme Guide! 1.

Glory be unto God, the Light of the worlds! 2. The High, the Praised! 3. The Sulṭān of the Resurrection of the Religion! 4. Only Thee do we know and Only Thee do we choose! 5. Guide us upon the Celestial Path! 6. The Path of those upon whom is Light, not those upon whom there is negation - and the fiery ones! 7.

Closing Sermon

And We swiftly wrote this **Book of Guidance**, with the Aid of God, Its Strength and Its Power, and through Its inspirations that never ceases upon Us! It was written in **19 days** during the Bayānī month of **Raḥma** (mercy) in the All-Things-enumerated **Bayānic Year** of **174**, which is the year to the numerical value of **'God is Truth'** (الله حقٌّ); and in the Epicycle (*kawr*) of **143** between the periods (*dawrāt*) of the 'Chosen Ones' (*muṣṭafīn*) and 'the Warner' (*nadhīr*), during the month of Light (*nūr*) in the **16th Fāṭimīya Year** of the **NUR**. We wrote this **Book of Guidance** at the same time as writing the **Book of the Noble Enumeration of Strength concerning the bestowal of the Talismanic-Temples of Vision**, which was written in Persian as a commentary on

the **First Unity** of the **Persian Bayān**! And We completed this **Book** first on the day of Justices (*iʿdāl*) in the hour of the Sun when the waning moon was in the constellation of Gemini aligned in Venus! And sufficient is God as a Proof and a Witness unto the worlds! No power and no strength is there besides It the High, the Supreme! There is no other god but It the One, the Illuminator! Verily, It is the Victorious, the Feared, for indeed I am the Tremendous, the Beloved!

> *Say: my Lord knows better the One Who comes with the Guidance, and one who is in conspicuous error* (**Qurʾān 28:85**)

I testify that, verily, I am the Pre-Eternally Holy and the Living Light!

7 July 2021 CE

☆

This English translation was completed on Saturday, 26 April 2025 CE

9th of Ḥayy NUR 20

Tafsīr (commentary)
On the Book of Guidance (*kitāb al-hudā*)

In the Name of God the Elucidator, the Clarifier!

Praise be unto God the Elucidator of the mysteries and the Clarifier of the opaque *via* the scintillant Theophany of Its *logoic*-Words! And salutations and blessings be upon the **First Unity** then the **First Mirror of Pre-Eternity** and their believers! Light upon Light be upon the Illuminators, from before and after, and praise be unto God, the Light of all the worlds!

Thus saith the **Camphorated Servant of the Truly Real**: here below in brevity we shall comment and clarify upon the overall content and some of the individual verses of the **Book of Guidance** in its English translation. As is obvious, these are arranged as two-hundred and five (**205**) endnotes to the main text from its first to its last (to the numerical value of *rābib* رَابِب*, the Maker of lords**)! *And to God is the Path in every moment!*

[1] The combined numerical value of these three letters is **508**, which is equivalent to **Tree** (شَجَرَة), denoting the **Tree of Reality**. The letter ***bā***ʾ (ب) here indicates the Name 'the Originator' (البَارِئ); the ***thā***ʾ (ث) indicates the **Fruit** (ثَمَرَة) of the Tree, which in the Theophany of Persons indicates Ṣubḥ-i-Azal; and the letter **Wāw** (و) indicates us.

[2] That is, in the original Arabic.

[3] Including – as we put in the Arabic draft – *bi-hāhūt* (بِهاهُوت), 'by', 'in' or 'with' the Ipseital realm.

[4] See https://archive.org/details/20211125_20211125_1302 (retrieved 24 April 2025 CE). Note that **315** on its own is the *abjad* numerical value of *qahīr* (قهير), the 'Forceful/Triumphant', and **92** is *Muḥammad*.

[5] Meaning, the true believers in the Bayān. Wherever this shows up further in the text capitalized as 'All-Things', this is the reference. Otherwise **all things** *qua* all things will be spelled out in the usual manner.

[6] This entire first chapter is a rearticulation of the **Throne Verse** (2:255) of the **Qurʾān**. *Amr*, command, cause – which is sometimes translated by us in the hyphenated form as '*cause-*

---

command' – first instances authority, here the authority of the Living Divine Mirror and His divinely invested Cause. Second, *amr* represents the hypostasis of the pre-eternal fiat, i.e. *kūn* (كُن), '*Be*'; and, as such, third, *amr* indicates the metaphysical level of the Primal Will, which in Neoplatonism, whether Islamic or otherwise, is the Universal Intellect. As the first emanant of the transcendent Godhead, i.e. the God beyond God, the Primal Will both represents the Manifestation of the Face of God (*wajh allāh*) and the Throne of God (*ʿarsh*) (whether in the realms of *lāhūt*, *jabarūt* or below them).

As a rearticulation of the **Throne Verse** (2:255) of the **Qurʾān**, with its benediction, the first **sūrah** of the **Book of Guidance** consists of 87 words to the numerical value of *maṭlūb* (مَطْلُوب) (the '*intended*' or '*desired*'), and is composed of 311 letters to the numerical value of *ḥusn al-naʿamāʾ* (حُسْن النَّعَمَاء) ('*abundant goodness*', '*divine favor*', '*spiritual bounty*'). Indeed, the *sūrah al-amr* mirrors the **Throne Verse** (2:255) of the **Qurʾān** such that all those talismanic correspondences, associations and similar connected with the **Throne Verse** likewise apply to the *sūrah al-amr* as the opening chapter of the **Book of Guidance**. And since the **Throne Verse** is considered the ultimate talismanic protection, so too is our *sūrah al-amr*.

[7] The Divine Name ***badūḥ*** (often also pronounced as ***budūḥ***, although we prefer the first pronunciation) occurs throughout Islamic occult and Bayānī literature and texts as a Divine Name. We already offered an acrostic commentary on it in the **1st Gate of the Fifteenth Unity of the Completion of the Bayān**. Here we will offer some more features.

Other than the numerical value of its letters being half of the sum total of the magic square (*waqf*) for Saturn, the lineal history of this Divine Name is a complicated one in Islamic sources because there is no intrinsic meaning in Arabic to it. However, *beduah* (בדוח) does appear in some Jewish *hekhalot* sources which is its probable source of transmission into Arabic during the medieval Islamic period. In modern Hebrew, the word *beduah* means '*cheerful*', '*jovial*', '*in good spirits*', and '*merry*'. It comes from the root ***d-w-ḥ*** (**ד־ו־ח**), which is not widely used in modern Hebrew. It is possible that **Badūḥ** was borrowed phonetically and not semantically, as often occurs in the *ʿilm al-ḥurūf* (lettrism) where sounds and shapes matter more than meaning. In that case, the Hebrew *beduah* would merely be a template for a divine name or spirit wherein the original meaning may have been altered or lost through time. But a possible etymology could be as a contraction of *ben* and *duaḥ* (בֶּן־דוּחַ); meaning, Son of *Duaḥ*, where *duaḥ* may stand for either an occult or mythic entity (cf. angelic lineages). Obviously, there's no textual evidence or any other strong attestation for

a figure named *Du'aḥ* in known Jewish texts, but angelic names are often constructed in this way (we have done this ourself with our own **49 angelic names**), and such formations are usually echoed in countless Arabic occult sources through the ages. Yet in the practical Kabbalah names such as *Beduah* can often function either as i. a *notarikon* to a longer phrase; **ii.** act as a gematria-equivalent to a longer name or concept; or **iii.** otherwise function as a permutation to the letters for another Divine Name – even of the Tetragrammaton itself.

If, however, **Badūḥ** were indeed connected to this Hebrew root of *ben duaḥ*, it could possibly connote **i.** an exorcising force, **ii.** a being that drives away evil or **iii.** a warding or guardian spirit. This would make excellent sense functionally because it aligns well with the way **Budūḥ** (with this pronunciation) is often invoked to guard, control, or otherwise activate power in talismans. Although speculative, *ben duaḥ* could be taken as similar to the biblical *bene elohim*, i.e. the sons of divine or semi-divine beings. If it be understood as a divine or angelic principle, **Badūḥ** could be taken as the offspring or emanation thereof.

Now, as for the two pronunciations of **Badūḥ** mentioned above: with *ḍamma* on the ***bāʾ*** (بُ) as **Budūḥ**, which is common to most of the North African occult texts (such as al-Būnī's *shams al-maʿārif*), this form denotes expansion or elevation in esoteric phonology, reflecting celestial or Jovian attributes (Jupiter = expansion, mercy). However, the Name itself is associated with Saturn, which holds the opposite of these attributes (Saturn = contraction, stern). On the other hand, as **Badūḥ**, with *fatḥa* on the ***bāʾ***, in esoteric phonology this would connote 'opening', 'creative force', or 'a motion outward', suggesting initiation or emergent power, such that in a *ḥarf-based* cosmology such as ours we could graph it as follows:

Vowel	**Symbolic Force**	**Cosmological Note**
Fatḥa (َ)	Opening, outward spiritual energy, Air, north	Initiation, breath, becoming
Ḍamma (ُ)	Enclosure, heavenly rotation, Water, west	Fullness, expansion, return

Thus:

- **Badūḥ** (*fatḥa*) indicates emanative activation.
- **Budūḥ** (*ḍamma*) indicates *presence-in-being*, a settled Name or fixed entity.

This tracks well with how such names are usually employed as a *ḥarf al-takwin* (letter of creation) formula and in the assorted *khawāṣṣ al-asmāʾ* (occult specificities of the Divine Names) we often encounter in the occult literature. In our system of elemental correspondences, a third pronunciation with *kasra* (بِدُوح), as **Bidūḥ**, ties it to Fire, the east, and offers a sharpened, ascending energy, as opposed to the airy outward breath of **Badūḥ** or the settled spherical fullness of **Budūḥ**. **Bidūḥ** thus signifies incendiary illumination or transformative intensity, a Name in ignition, the moment of catalytic spark before it becomes an emanation (**Badūḥ**) or settles into being (**Budūḥ**). Here this pronunciation represents the act of alchemical refinement, the ignition of will, or the piercing beam of divine awareness that sparks rather than breathes (*fatḥa*) or flows (*ḍamma*), such that we get:

Badūḥ (بَدُوح)	Fatḥa (َ)	**Air North**	Initiation, Emanation	Breath, outward movement, creative expansion
Bidūḥ (بِدُوح)	Kasra (ِ)	**Fire East**	Ignition, Transmutation	Spark of will, piercing intensity, refinement
Budūḥ (بُدُوح)	Ḍamma (ُ)	**Water West**	Presence, Return	Fullness, descent, enclosure, completion

- **Badūḥ** – the first breath of divine emanation.
- **Bidūḥ** – the incendiary will that refines and purifies.
- **Budūḥ** – the settling into presence, a return to the Source in fullness.

An infinite array of other esoteric unpacking and analysis of it is possible. But here we also offer the following as further reflection before discussing our key correspondences:

- ب: the mark of initiation and procession.
- د: the mark of the formal opening of the doors of the creative process - stability or even lineal finality.
- و: the mark of the non-linearity of such a process - rotational heavens, wholeness, etc.
- ح: the mark of animation, the breath of life, etc.

Together, these may be said to inscribe the journey from *origination* to *emanation* then to *return* and *unveiling.*

As such, and as may be patently obvious by now, **Badūḥ** signifies magic, theurgy, and esotericism in all cases. With us it also signifies one of the Divine Names specifically associated with Saturday, which is a day the first ***sūrah*** of the **Book of Guidance** was first Revealed. **Badūḥ** is also the final 385th Divine Name of the **Book of the Supreme Names** (*kitāb asmāʾ al-aʿlā*) with 385 itself being the Hebrew gematria for ***Shekinah*** (שכינה). To reiterate, apart from its mathematical function - or *harmonia* - as the sum of the first set of four (4) even numbers, the Name has no other meaning in Arabic:

2 (ب) +
4 (د) +
6 (و) +
8 (ح)
———
20

Badūḥ, which is numerically equivalent to ***wadūd*** (ودود), desired one/beloved (i.e. 20) also often appears alongside **Ajhazaṭ** (اجهزط) (also without meaning) where we get the formula ***Badūḥ Ajhazaṭ*** (بدوح أجهزط) wherein it forms the magic square of Saturn:

ب ط د
ز هـ ج
و أ ح

4 9 2
3 5 7
8 1 6

د ٤	ط ٩	ب ٢
ج ٣	هـ ٥	ز ٧
ح ٨	ا ١	و ٦

This, such that the numbers 2, 4, 6 and 8, whose letters spell **Badūḥ**, represent the outer and supporting structure of the square whereas the numbers 9, 7, 5, 3 and 1, which give us **Ajhazaṭ**, is the inner composition of the square that as a cross represent the dimensions of horizontality (i.e. temporality) and verticality (i.e. atemporality) respectively. As **Badūḥ** ***Ajhazaṭ*** we get the number forty-five (45), which is equivalent to آدم (Adam). As such the Divine Name **Badūḥ** can be said to signify the manifest Adam whereas **Ajhazaṭ** is the hidden Eve.

Besides ***wadūd***, the number twenty (20) and the Name **Badūḥ** corresponds to *aḥadun abadun* (أحدٌ أبدٌ), Post-Eternally One, while the number 25 and **Ajhazaṭ** correspond to *ḥayyun abadun* (حيٌ أبدٌ), Post-Eternally Alive, which is equivalent to *wāḥī* (واحِي), the Giver of Revelation (i.e. the 237th Divine Name of **the Book of the Names of All-Things** and the 238th in the **Book of the Supreme Names**). Twenty (20) is also the numerical value of ***hādī*** (هادي), the Guide - or *ahdā* (اهدىٰ), the Supreme Guide - both composed of four letters, which is the second attribute of our benediction formula here. Looked at from another perspective, on its own **Badūḥ** corresponds to *ḥāʾī* (حائي), *the Life-Giver*, whose numerical value is likewise twenty (20) and which is the fourth Divine Name of the **Book of the Names of All-Things** (i.e. the fifth in the **Book of the Supreme Names**), and like ***badūḥ***, ***hādī*** and ***ahdā*** also contains four letters (the number four being significant because it corresponds to the number of locutions in the **Theophanic Praise of Fāṭima**: *subḥān'ullāh wa'l-ḥamduli'Lāh wa lā ilāha illā allāh wa allāhu akbar* سبحان الله والحمد لله ولا إله إلّا الله و الله أكبر, *viz. glory be to God, praise be unto God, there is no god but God and God is the Most!)*

In the first verse of the *sūrah al-amr*, **Badūḥ** instances the Seal of the Theophany of Persons wherein '*the Living*' *al-ḥayy* (الحيّ) represents Ṣubḥ-i-Azal with **Badūḥ** representing His Mirror and Return: Wahid Azal. Given this, and from the perspective of the Theophany

of Persons, the opening phrase '*God, no other god is besides It*' (الله لا إله إلّا هو) represents the Primal Point and the Final Point as a Single Theophanological Unity with the Divine Name *al-muhayyimin* (المهيمن), '*the Protector*' or '*Guardian*', representing the manifestation of the totality of all true believers (inclusive of the Letters of the Living): past, present and future. Note also the cryptic prophesy made about His future Mirror by the Primal Point at the conclusion of His Persian Commentary on the *al-fātiḥa* of the Qurʾān where He directly references **Badūḥ** – the same Persian commentary on the first *sūrah* of the Qurʾān later directly referenced in the **64**th verse of the *sūrah al-tajaddud* – where He states,...*and His first Name is the First Unity and His final Name,* ***Badūḥ***, see https://archive.org/details/tafsir-hamd-persian-1 (retrieved 14 April 2025 CE): **63:126** (see more below for a summary of the contents of this work). On another level, the Living Mirror stands in the stations of **Badūḥ**, 'the Protector' *al-muhayyimin* (المهيمن), 'the Living' *al-ḥayy* (الحيّ) and '*God, no other god is besides It*' (الله لا إله إلّا هو) as their Singular Theophanic *embodification.*

That stated, the first verse of this ***sūrah*** corresponds to the first day of the week (i.e. Saturday) and the angel associated with that day as the remaining six verses correspond to the following six days of the week and the respective angels associated with those six days.

[8] This verse has two senses. On the one hand, it denotes that neither *apophasis* (unsaying) - i.e. the *via negativa* - or *kataphasis* (saying) - i.e. the *via positiva* - can be predicated of the Godhead's incomprehensible Reality; on the other, and from a Bayānī perspective, it signifies that neither unbelief or belief ultimately affects It or It's Self-Revelations. As such this emphasizes that the Divine Reality transcends even assertions regarding Its unity/unicity - i.e. the *tahlīl* (لا إله إلّا الله) - on either of its two poles of negation and affirmation, rejection and acceptance.

[9] This verse is in one sense connected to the one preceding it. The fires referred to are the fires of hell, on the one hand, but it also signifies those who have disbelieved in the Bayān and violated its Covenant, such as the Bahāʾīs or the Shiʿite seminarians (and similar), on the other. The lights are the celestial lights which simultaneously signifies true belief - or, rather, the *locus* (*maḥal*) and epiphanic setting-placement (*mawqiʿ*) of the celestial lights in this spatiotemporal world of generation and corruption which manifests as that true belief animating the blaze-fluxes *(afʾida)* of the true believers (*muʾminīn bi-l-ḥaqq*). The verse denotes that both hell and its fires as well as the celestial realms and their lights both

belong to God wherein both denial as well as belief - negation as well as Affirmation - equally belong to God, and herein is one of the mysteries of the *tahlīl*.

[10] This verse means that whosever truly speaks from the locus and *situs* of divine verities, speaks from the station of the Primal Will and so is Its Manifestation.

[11] This last clause of the final verse is meant to signify the transition from the Godhead to the *locus* of Its Manifestation, *viz.* Us. Note that the numerical value in Arabic to this final clause *innahu lā ilāha illa hūwa al-ʿazīz al-maḥbūb* (إِنَّهُ لَا إِلٰهَ إِلَّا هُوَ الْعَزِيزُ الْمَحِبُّوبُ) is equivalent in Arabic to the **Fātimīya** *shahāda* (لَا إِلٰهَ إِلَّا اللّٰهُ فَاطِمَةُ وَجْهُ اللّٰهِ), '*there is no god but God! Fāṭima is the Face of God*': **380**. The two final attributes of this formula – which will be repeated throughout many of the ***sūrahs*** of this **Book** – also instance Majesty (*jalāl*) (= *al-ʿazīz*/the Tremendous) and Beauty (*jamāl*) (= *al-maḥbūb*/the Beloved), transcendence (*tanzīh* = *al-ʿazīz*) and immanence (*tashbīh* = *al-maḥbūb*).

[12] While verses **1-9** very distantly echo some of the preliminary themes to the Primal Point's **Commentary on the Sūrah of Joseph** (12), from the **10th** to **95th** verses there are countless direct quranic parallels, which we either pericope, emulate, rearticulate, or otherwise echo - either thematically, rhetorically, or directly in its wording and phraseology, often rephrasing them. So let us list these parallelisms below in their flow (**note: Q. Qurʾān** =; **KH.** = **The Book of Guidance**; verse numbers follow the relevant abbreviation):

1. Sūrat al-Baqarah (2)

- Q. 2:6-7; KH.10-11.
- Q. 2:8-9; KH. 12-13.
- Q. 2:10; KH. 14.
- Q. 2:11-12; KH. 15–16.
- Q. 2:13; KH. 17–18.
- Q. 2:14-15; KH. 19.
- Q. 2:16-18; KH. 20 and onward.
- Q. 2:171; KH. 32 and onward.

2. Sūrat al-Muṭaffifīn (83)

- Q. 83:29-31; KH. 27.

3. Sūrat al-ʻAnkabūt (29)

- Q. 29:2-3; KH. 26–28.

4. Sūrat al-Munāfiqūn (63)

- Q. 63:1-4; KH. 12–19.

5. Sūrat Nūḥ (71)

- Q. 71:5-7; KH. 28–30.
- Q. 71:26-27; KH. 94–95.

6. Sūrat al-Tawbah (9)

- Q. 9:67–68; KH. 24–26.

7. Sūrat al-Kahf (18)

- Q. 18:103–104; KH. 21 and 31.

8. Sūrat Yāsīn (36)

- Q. 36:30; KH. 22–23.

9. Sūrat al-Ḥujurāt (49)

- Q. 49:14; KH. 12–13 and 17–19.

10. Sūrat al-Nūr (24)

- Q. 24:35; KH. 70-71.

11. Sūrat al-Burūj (85)

- Q. 85:10–11; KH. 36 and 72.

12. Sūrat al-Tīn (95)

- Q. 95:4–6; KH. 31 and 41.

13. Sūrat al-Nisāʾ (4)

- Q. 4:140; KH. 52 and 53.

14. Sūrat al-ʿĀdiyāt (100)

- Q. 100:6–8; KH. 42.

15. Sūrat Ṣād (38)

- Q. 38:2–3; KH. 25 and 31.

16. Sūrat al-Qalam (68)

- Q. 68:1–2; KH. 30.

17. Sūrat al-Māʾidah (5)

- Q. 5:32; KH.36.

18. Sūrat al-Aḥzāb (33)

- Q. 33:72–73; KH. 69–70.

19. Sūrat al-Zumar (39)

- Q. 39:22–23; KH.
- Q. 39:32–33; KH. 14 and 31.

20. Sūrat al-Aʻrāf (7)

- Q. 7:179; KH. 16 and 21.

21. Sūrat al-Ḥadīd (57)

- Q. 57:12–15; KH. 69–71.

22. Sūrat al-Furqān (25)

- Q. 25:27–30; KH. 22, 26, and 35.

23. Sūrat al-Māʿūn (107)

- Q. 107:1–7; KH. 40–42.

24. Sūrat al-Takāthur (102)

- Q. 102:1–8; KH. 42.

25. Sūrat al-Tawḥīd (112)

- Q. 112:1–4; KH. 45 and 86.

26. Sūrat al-Fajr (89)

- Q. 89:24–30; KH. 93–95.

27. Sūrat al-Qāriʻah (101)

- Q. 101:6–9; KH. 56.

28. Sūrat al-ʻĀli ʿImrān (3)

- Q. 3:185; KH. 72.

29. Sūrat al-Mujādilah (58)

- Q. 58:22; KH. 53.

30. Sūrat al-Tahrīm (66)

- Q. 66:8; KH. 69.

31. Sūrat al-Shuʿarāʾ (26)

- Q. 26:214; KH. 55 and 66.

32. Sūrat al-Aḥqāf (46)

- Q. 46:9; KH. 25 and v. 85.

33. Sūrat al-Insān (76)

- Q. 76:2–3; KH. 69.

34. Sūrat al-Ṣāffāt (37)

- Q. 37:164–166; KH. 83.

35. Sūrat al-Mu'minūn (23)

- Q. 23:99–100; KH. 93–95.

We will chart such occurrences just like the above throughout this text whenever they occur except with the formatting being a simplified version from the above.

[13] That is, the **Letters of the Living.**

[14] Ṣubḥ-i-Azal.

[15] In the notes below, where we summarize the full contents of the Primal Point's **Persian Commentary on Qurʾān 1**, we will say a little more about this, only to state here that there was in fact a second Mirror of the Bayān after Ṣubḥ-i-Azal: an individual we actually met as a child in Iran during the 1970s.
[16] Persian Bayān 1st **Gate of the Fourth Unity.**
[17] Ṣubḥ-i-Azal.
[18] Namely, the Bahāʾīs.
[19] That is, the founder of Bahāʾīsm.
[20] Meaning, *shayṭān* (Satan), which in the Bayān denotes all who reject the Manifestation of the Age, and specifically the first among the deniers. Here we are asserting that by virtue of his false claim and the false creed founded upon it, the founder of Bahāʾīsm is the first letter of negation to this Manifestation and thus the manifestation of *shayṭān*, the Bayānī letter ***shīn*** (ش), hence the embodiment of the tree of negation such that all of his followers one by one – past, present, or future - are thereby the infernal fruits of that infernal tree.
[21] That is, Ṣubḥ-i-Azal.
[22] Namely, Edirne, since the numerical value of Edirne is equivalent to *sirr* (سرّ): **260.**
[23] I.e. Shoghi Effendi.
[24] I.e. Waḥīd.
[25] Meaning, the Primal Point, the Bāb.
[26] This is a direct reference to the **17th gate** of the **First Unity** of the **Talisman of the Religion** (*ḥaykal-i-dīn*):

إِنّ تَحْسَبُنَّ كُلَّ مَن يَطْلُعُ فِي الْبَيَانِ بِعِلْمٍ فِطْرِي مِثْلَ ذِكْرِ الْأَوَّلِ فِي إِسْمِ الْوَحِيدِ لَعَلَّكُمْ عَمَّنْ يُظْهِرُهُ اللَّهُ فِي يَوْمِ الْقِيَامَةِ لَا تَحْتَجِبُونَ

> *Verily, consider all who arise in the Bayān with innate knowledge like the* ***First Remembrance*** (i.e. the Bāb) *in the Name of the One* (*ism al-waḥīd*) *so that perchance you will not be veiled from* **He whom God shall make Manifest** *on the Day of Resurrection...* (*my trans.*)

P.4: https://bayanic.com/showPict.php?id=din&ref=0&err=0&curr=0 (retrieved 10 April 2025 CE).
[27] That is, the enemies and haters of the *ahl al-bayt.*
[28] I.e. Islām.
[29] I.e. ***thaqalayn.***
[30] Ṣubḥ-i-Azal.
[31] Ṣubḥ-i-Azal.

[32] I.e. *ism'ullāh najī*, *viz.* Yaḥyā Dawlatābādī (d. 1939 CE). The infamous judgement in question is one made by Dawlatābādī – that based on the account of Gholām-Rezā Agāh as sourced in Ḥusayn Makkī's *zindigī-i-mīrzā taqī khān amīr kabīr* (Tehrān, 1987 CE/1366 solar: 360-2) – is as follows: some time after the passing of Ṣubḥ-i-Azal, while he was acting as an Iranian government envoy in Brussels, Belgium in the summer of 1935 CE, forty-three prominent Bayānīs of Tehran visited Yaḥyā Dawlatābādī wherein, after first making each of these forty-three individuals swear an oath of obedience to him, he then ordered these Bayānīs (and the entire Bayānī community) into a perpetual state of extreme *taqīya* (dissimulation) such that they were ordered by him to essentially absorb all of their activities (interior as well as exterior) into the larger exoteric Twelver Shiʿite orthodoxy of Iran and to unequivocally abandon all external and internal features of their Bayānī identity and *praxis* until further notice (further notice that never came). In essence, Dawlatābādī's was an illegitimate order to the Bayānīs to abandon the Bayān itself. While Bayānīs have always practiced *taqīya*, that decision by Dawlatābādī went far beyond the normal considerations of self-protection or exercises of disciplinary *arcana* in not casting the pearls of secrets before proverbial swine because effectively this decision by Yaḥyā Dawlatābādī sought to put an end to the activities of the Bayān itself, something that Ṣubḥ-i-Azal would have never accepted or acceded to.

The circumstances of that judgement (not to mention the thoroughly defeatist and duplicitous psychological state of the one who made it) was an unequivocal betrayal of the Bayān, its community and Ṣubḥ-i-Azal (who appointed him as the first among equals amongst the witnesses of the Bayān based on his father's lifelong fidelity to Ṣubḥ-i-Azal and the Bayān: a position Hādī Dawlatābādī was initially supposed to fulfill before dying just four years previous to Ṣubḥ-i-Azal's own ascension). This was no less a betrayal of the Bayān on the same level and scope as the betrayal perpetrated by the Bahāʾī founder and his misled acolytes: a decision which had incalculably deleterious long-term effects on the Bayānī community, suspending and muting (nay, mutilating) altogether many of its activities, not to mention growth, while inflicting an unnecessary (even malicious) blow to it that only the years have been able to overcome - and particularly with Our Appearance. To his credit, Jalāl Azal (d. 1971 CE) spent a good portion of his adult life resisting as well as questioning the legitimacy of that judgement by Yaḥyā Dawlatābādī as well as Yaḥyā Dawlatābādī's overall leadership over the Bayānī community of Iran. Given the intimate

proximity they later enjoyed with the family of Ṣubḥ-i-Azal in Cyprus, there is no question that even members of Yaḥyā Dawlatābādī's own family, such as Sidīqih, Nāṣir, Qamar-Tāj, Fakhrīyah, Parvīn and others, acknowledged the unfortunate nature of that infamous judgement over the Bayānīs because they appear to have completely disregarded it and instead openly identified themselves as Bayānīs. Although one can only speculate as to why he made this turn, the incalculable damage and untold harm of that ill-considered and unwise judgement of Yaḥyā Dawlatābādī's subsequently became the butt of public ridicule and abusive criticism by both the *ḥawzavī* (seminarian) as well as the Bahāʾī enemies of the Bayān while keeping the Bayānī community in a state of perpetual *stasis*, paralysis and entropy (which the enemies of the Bayān have capitalized on), a situation that it only now is beginning to emerge from out of. That judgement is now hereby rescinded - and so declared null and void and of no effect or consequence - and so therefore is to be superseded by the judgement of a much higher authority than Yaḥyā Dawlatābādī's. This whole issue has also been addressed by us in the **11th Gate** of the **Twelfth Unity of the Persian Bayān**. If this judgement was made sometime around the mid 1930s, as one correspondent suggested, then it should be noted that this coincides with the time in which Ṣadr al-Muḥadithīn Isfahānī briefly made a false claim to being the Mirror of the Bayān before dying under suspicious circumstances (suspected of murder by the Pahlavi state due to his anti-Pahlavi political activism), a claim that on one level appears to underscore dissent by some leading Bayānīs of Iran against Yaḥyā Dawlatābādī's move. Our own judgement is that Yaḥyā Dawlatābādī ceased from being a Bayānī altogether at the very moment he made that infamous judgment, with his appointment as a Witness of the Bayān by Ṣubḥ-i-Azal effectively lapsing as a result. The only question that remains is as to when he appointed our distant ancestor, Muḥammad Ṣādiq Ibrāhīmī (d. 1963), as a Witness of the Bayān, before or after this event, because if the appointment was made after the event in question, this now also raises serious questions over the legitimacy of Ibrāhīmī's own assumption of that role.

[33] I.e. *taqīya*.

[34] Whose contents we will be summarizing in full below.

[35] The Bayānī vow of marriage per the **7th gate** of the **Sixth Unity of the Arabic Bayān.**

[36] Name **347** of **361**.

[37] After this composition, this was later amended in the **19th gate** of the **Thirteenth Unity of the Bayān** wherein gay women have been allowed all rights and perquisites of contracting

a formal marriage (and to be recognized as such) under the augmented laws and ordinances of the Bayān, but not gay men. The reasons therein have been explained in the **Book.**

[38] Meaning, prayer.

[39] **6x6+11+38 = 85 =** *wujūd'ullāh* (وُجُودُ الله), 'the Existence of God', which is an epithet indicating ***She whom God shall make Manifest.***

[40] This ***sūrah*** is as a rearticulation of the Qurʾān's **Light Verse (24:35)** – one which we have invoked continuously for years and that constituted the very first **40-day** *khalwa* we were given to undertake upon our initiation into the Path – and it is meant as a symbolic taking back of this Divine Attribute of ***bahā'*** from the Bahāʾīs and their wretched founder. In the Arabic, there are some intentional spelling and grammatical irregularities in it, such as Ṣubḥ-i-Azal's neologism of سَطْعَة (with the ***ta marbūṭa*** at the end of the construction, here translated as '*scintillant effulgence*') because its numerical value of **144** is equivalent to *qidam* ('*ancient*', '*primordial*') and *baʾda hīn* ('*after a while*'), which the Bahāʾī founder dishonestly claimed to extract from the **Arabic Bayān** as one of the bases for his false claims. Here, besides its symbolic and metaphysical intent, it is also a targeted snub directed at him, as is the clause following it in the same verse. The reader should note the intentional grammatical irregularity employed here in the service of a higher truth as conveyed **via** lettrism, since this is precisely what is also occurring throughout the writings of both the Primal Point as well as Ṣubḥ-i-Azal.

[41] This holds a double meaning, since *sijjīn* means both '*prisoner*' as well as denoting one of the infernal realms of hell in Islamic eschatology. Here it is in reference to the reality of denial or negation (*nafy*) with the prisoner being a direct reference to the founder of Bahāʾism whose reality is deemed infernal wherein for all of his grandiose claims - and especially given his undeserved pilfering of the title ***bahā'*** (splendor) from Qurrat'ul-ʿAyn (d. 1852 CE) - to the true possessors of insight, the combined corpus of his vain absurdities (wrongfully called writings) do not begin to touch upon the sublimity of a single letter of the writings of the Primal Point and His Mirror. This verse conveys the fact that for all their attempts to extinguish the reality of the Bayān and its Light, the Bahāʾīs and their founder utterly failed in doing so given that the animating Divine Reality of the Bayān occurs on a far higher ontological plane of reality than their sullied hands of infernal violation could even attempt to touch, as their reality is the reality of fire and negation whereas that of the Bayān is Light and Affirmation. Whilst in their utter blindness, ignorance, arrogance and vanity they mistakenly believed that they had overcome the Bayān due to their numerical strength, financial power, not to mention alliances with the Tsarists and then the Anglo-

Zionists in the spatiotemporal world of generation and corruption; the true facts of the matter is that this ostensible victory is in fact a mirage and evidence of their complete defeat from the point of view of Eternity – a fact enshrined by Providence in the hereafter - just as the political victory of the Umayyads over the *ahl al-bayt* (ع) in this world was the manifestation of their total defeat, first of all, in Eternity itself: a defeat that portended their eventual demise and complete defeat in this spatiotemporal world at the hands of the ᶜAbbasids just as the same will surely transpire for the Bahāʾīs also, particularly on the day when the power and influence of the Anglo-Zionist Empire will have finally been made a footnote to history.

This is because (and as of this writing) a rising multipolar world – due to their alliance and clientage with the unipolar Atlanticist Anglo-American and Zionist West for over a century - is not one that Bahāʾism can successfully survive or thrive in ideologically, even with a few of those relationships a few individuals among the Bahāʾī financial mafia previously enjoyed with the **PRC**. The ever escalating social and economic disintegration of Anglo-Zionist Western hegemony – with its present slide into outright Fascism - will also thoroughly discredit the so-called "New World Order of Bahāʾūllāh," which effectively amounted to Anglo-American unipolarism with its neoliberal capitalism that has laid much of the Global South to waste while increasingly impoverishing the vulnerable and working classes inside the West itself. While we are on record warning about the reactionary authoritarianism of the multipolar actors, nevertheless the Bayān as we have reformulated it will not only be able to survive in it but also to thrive and act as an effective political and spiritual opposition to a world crafted by Putin and Xi while offering an alternative program beyond it at the level of a global mass movement. This is also because once the collapse of Anglo-American global hegemony is complete, the Bahāʾī machinery of this collapsed Western hegemony will no longer be able to hold us back or effectively interfere with us as they have in the past, since their current Atlanticist patrons will no longer be able to prop them up with impunity as they have thus far – or, for that matter, to hold us back from going for their proverbial jugular (i.e. the Bahāʾīs) if they even deigned to try.

[42] Meaning, us, per the **First Unity** of the Bayān.

[43] This chapter is an augmented and expanded rearticulation of **Qurʾān 59: 22-24.**

[44] All of these are the Names from the **Book of the Names of All-Things** plus *hūwa* (هُوَ), which is the first Name of our **Book of the Supreme Names**.

[45] These being the last twenty-three (23) Names of our **Book of the Supreme Names** that with ***hūwa*** (هُوَ) placed as the first of the Names, gives us three-hundred and eighty-five (385) Names to the numerical value of **Shekinah.**
[46] Meaning, the Reality of this Manifestation and its bearer: us.
[47] These being the three (3) letters attached to the Bayān's unique *tahlīl* formula of six (6) words and eighteen (18) letters. The three letters themselves when calculated together in lettrism give us the sum of one-hundred and nine (109), which among other correspondences is one which we will share here for the specific purposes of this segment; and that is, *al-wajd li-Lāhi* (ٱلْوَجْدُ لِلَّهِ), ecstasy/spiritual rapture belongs to God, this being an underlying theme behind our chapter, never mind that the Primal Point's **Commentary on the Sūrah of the Cow** outright asserts that Adam's 'fall' was directly attributable to His lack of demonstrating proper ecstasy/rapture (*wijdān*) when approaching the **Tree of Reality**, this being the correct *adab* (courtesy) towards Her. We have cited the relevant segment from that commentary by the Primal Point in numerous other places elsewhere already. Here we just wish to highlight that the number behind the letters is also indicating that Reality: a Reality we will directly encounter again in the ***sūrah*** following this one, particularly given the fact that the number one-hundred and nine (109) itself is the Hebrew gematria for (אם כל חי), which is the six-lettered acrostic for the name of Eve per **Genesis 3:20.**
[48] The original Arabic of this short invocation by Ṣubḥ-i-Azal in the **Book of Life** is,

رَبِّ إِلَيْكَ يَرْجِعُ الْأَمْرُ فِي يَوْمٍ قَرِيبٍ

It is seven (7) words consisting of twenty-four (24) letters, and its *abjad* numerical value is precisely one-thousand two-hundred and seventy-six (1276), which is equivalent to *man yuẓhiruhu'Llāh* (مَنْ يُظْهِرُهُ الله), **He whom God shall make Manifest!**
[49] Meaning, the real *man yuẓhiruhu'Llāh* (مَنْ يُظْهِرُهُ الله), **He whom God shall make Manifest** Who is now Manifest.
[50] The following below are the quranic pericopes and emulations at the beginning of this chapter (***sūrah***):

Q. 96:1-5; KH. 68:1.

Q. 2:282; KH. 9-11.

Q. 94:5-5-6.; KH. 14-15.

Q. 76:29; KH. 16-17.

[51] The letters constituting the name of Adam in Arabic.
[52] **4:1.** This, since the Universal Soul is an immediate hypostasis of the Primal Will *qua* Universal Intellect.
[53] **Ṣaḥīḥ Muslim,** *al-birr wa'l-ṣilah*, ḥadīth: **2612.**
[54] https://archive.org/details/panjshan101_202003 (retrieved 17 April 2025 CE).
[55] Meaning, the Primal Will.
[56] Where per Akbarian metaphysics, the Hidden (*al-bāṭin*) supersedes the Manifest (*al-ẓāhir*) and is its principle.
[57] In al-Ṣadūq *kitāb al-tawḥīd* (ed.) al-Sayyid Ḥāshim al-Ḥusaynī al-Ṭihrānī (n.p., n.d.): 277.
[58] *Māhūt*, a concept which we have coined, denoting that which is beyond eve any notions of ipseity, thus Uber-Ipseiticity: a concept midway between the *śūnyata* (the Void) as elaborated by Nāgārjuna (d. 250 CE) and the **Nirguna Brahman** as detailed in the Vedanta.
[59] Note that Yaᶜqūb (يعقوب) corresponds to the Hebrew Yaᶜăqōv (יַעֲקֹב), Jacob. In Christian contexts, **James** is derived through a Latin transformation of *Iacobus* (from Greek Ἰάκωβος *Iakōbos*, which itself is derived from the original Hebrew Yaᶜăqōv). The opening of this ***sūrah*** mimics, but does not fully follow in structure, the second verse to **Qurʾān 19.**
[60] With the numerical value of two-hundred and eighty-five (**285**), the five disconnected letters opening this ***sūrah*** after the benediction correspond to the numerical value of *maᶜbūd bi-kulli makān* (مَعْبُودٌ بِكُلِّ مَكَانٍ), 'the One Worshipped in every place'.
[61] A semi-cryptic reference to Muḥammad (ص) and ᶜAlī (ع).
[62] Meanings, Fars, Shīrāz; and the land beyond it in the West means Cyprus.
[63] In the original Arabic, this verse has a double sense and can also be rendered as *they darkened but God illuminated...*
[64] This is a direct allusion to the historical events around Bahāʾuʾllāh's craven lust for the Bāb's temporary Isfāhānī wife - i.e. the younger sister of Sirāj and Qahīr whom Bahā'u'llāh later had murdered for penning refutations against him in the 1860s - during the Baghdād period of the 1850s – a story completely reversed in its facts and circumstances by Bahāʾī hagiographers where Ṣubḥ-i-Azal is gaslighted for wedding the Bāb's temporary wife (when He actually offered her direct protection protecting her from His older step-brother's craven designs on her before He brokered a marriage between her and Abā Waḥīd Siyyid Muḥammad Isfāhānī whom the Bahāʾīs later murdered in Acre, Ottoman Palestine on Bahāʾuʾllāh's direct orders) - here now reframed scripturally and theologically. The Face of God (*wajhʾullāh*) is a direct reference to Ṣubḥ-i-Azal, since this was one of His many titles conferred upon Him by the Primal Point.
[65] Meaning, the *creation* of a specific religious dispensation.

[66] Meaning, those Sunnīs who either outright display hatred towards the *ahl al-bayt* (ع) or otherwise demote them and their true station in any way.

[67] Meaning, the Revelation of Islam.

[68] *Ibid.*, **Persian Bayān 1st Gate of the Fourth Unity**.

[69] In the original Arabic, we have employed highly idiosyncratic usage, bending the conventional rules of Arabic syntax and grammar as the Primal Point Himself did, making literal translation into English nearly impossible. So we have had to take some liberties when rendering it into English, but without compromising on its fundamental meaning.

[70] Our complete rearticulation of **Qur'ān 31:27** and **18:109**.

[71] For the purposes of this specific ***sūrah***, the numerical value of the sum of these three letters - which is seventy-one (71) - refers to *bāb'ullāh* (بابُ الله), 'the Gate of God', whose numerical value is exactly the same: seventy-one (71). The chapter itself offers a further gloss.

[72] Meaning, the Primal Point and the Final Point.

[73] **Note:** this was written at a time before we had even begun the composition process for the **Completion of the Bayān**. At that stage, that was a process still in our mind which we had fully and unequivocally committed to fulfilling, but which we had not actually physically undertaken as yet. Some time, albeit not very long, would elapse after we had completed the original draft for this **Book of Guidance** before the writing and composition process for the **Twelfth Unity** of the **Completion of the Bayān** would even begin in earnest. However, as it were, what truly broke the proverbial dam holding back the celestial waters in our mind was indeed this **Book of Guidance** – and here, already, this metaphorical dam is already flowing in a massive torrent, with the dam itself all but gone. The *bismillāh* formula of this **Book**, which we were constantly invoking silently in literally every context at the time, was largely responsible for this.

[74] 71 + 272 = 343/3 + 4+3 = 10/1.

[75] Namely, one-hundred and ninety-one (191).

[76] Meaning, the so-called Universal House of Justice.

[77] In reference to **1 Kings 18** of the Old Testament.

[78] The original Arabic of these words were written in their first Arabic draft in late June 2001 CE. On the 8th of April 2002 CE – just slightly over nine (9) months later - a major fire broke out at the shrine of ʿAbbās Effendī under construction near Bahjī and Acre as a clear fulfillment of our words, https://en.wikipedia.org/wiki/Shrine_of_%CA%BBAbdu%27l-Bah%C3%A1 (retrieved 20 April 2025 CE) and

---

https://youtu.be/V512Xtv8snU?si=eM8Qc1swWRAqwrjo (retrieved 20 April 2025 CE). Two ***sūrahs*** of our forthcoming **Book of Beneficence** (*kitāb al-jawād*) have subsequently addressed this event:

سُورَةُ الْمُحْتَرِق

بِسْمِ اللّٰهِ الْأَجْوَدِ الْأَجْوَدِ

تَبَّتْ أَيْدِي أَهْلِ الهَباءِ بِاللَّهَبِ ١ أُولَئِكَ الَّذِينَ مُنْتَهِكِي القَبْرِ ٢ لَنْ يُنْقِذَهُمْ شَيْءٌ مِنَ اللَّهَبِ ٤ وَنُقَلِّبُهُمْ نَارًا ذَاتَ سَقْمٍ ٥ وَأَمَرْتُهُمْ بِأَدْخُلُوا السَّقَرِ ٦ وَاشْتَعَلَ الضَّرِيحُ بِالنِّيرَانِ وَمُحْتَرِق ٧

Sūrah of the Blaze

In the Name of God the Most Beneficent, the Most Beneficent!

May the hands of the people of Hot Air be consumed by the flames! 1. Those who violate the graves! 2. Nothing will save them from the flames! 3. And We shall overturn them into a sickly, fiery blaze! 4. And I commanded them to enter the hellish blaze! 5. So the shrine was set alight and burned! 6.

سُورَةُ الْحَمَّاسِ

بِسْمِ اللّٰهِ الْأَجْوَدِ الْأَجْوَدِ

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِقَبْرِ العَبَّاسِ؟ ١ أَلَمْ تَرَ كَيْفَ هُوَ مُنْقَلِبُ الوَسْوَاسِ؟ ٢

عِنْدَمَا أَرْسَلَ نَارًا مُؤَقَّدَةً عَلَيْهِ تَمَّاسٌ؟ ٣ فَسَبِّحْ بِحَمْدِ رَبِّكَ أَنَّهُ هُوَ الحَمَّاسُ ٤

Sūrah of the Enthusiast

In the Name of God the Most Beneficent, the Most Beneficent!

Have you not seen how your Lord dealt with the grave of ʿAbbās? 1. Have you not seen how He overturned the evil whisperer? 2. When He sent a kindled fire against it to touch him? 3. So glorify with the praise of your Lord, for verily He is the Enthusiast! 4.

With certainty, much more will come their way – and of far more devastating in scope.

[79] Meaning, Arabic grammar.

[80] Meaning, the Primal Point and His Eighteen Letters of the Living.

[81] Meaning, Ṣubḥ-i-Azal.

[82] The numerical value of *allāh* (ﷲ).

[83] The numerical value of **Muḥammad** (محمّد).

[84] The numerical value of ʿAlī (علي).

[85] The numerical value of Fāṭima (فاطمة).

[86] The numerical value of Ḥasan (حسن).

[87] The numerical value of Ḥusayn (حسين).

[88] The numerical value of *mālik yawm al-dīn* (مَالِكِ يَوْمِ الدِّينِ), '*Master of the Day of Judgement*' (Qurʾān 1:4).

[89] The numerical value of *laysa ka-mithlihi shayʾ* (لَيْسَ كَمِثْلِهِ شَيْءٌ), '*nothing is like unto It*' (Qurʾān 42:11), which is equivalent to *nuqtat'ul-ukhrā* (نُقطَةُ الأُخرىٰ), the Final Point: our title.

[90] The numerical value of *ʿājil*, which is equivalent to *ʿādl* (عَدْل): justice. Now, when all the actual numbers at the end of the 22nd to the 29th verses be added together, the sum of the numbers yields 2001: *mustaghāth* (مُسْتَغَاث), 'the Aid Invoked', the Bayān's penultimate cipher. Everything we have proclaimed in these specific verses is what the Primal Point meant in **the 8th gate of the Third Unity** of the **Persian Bayān** by,

> کل حروف علیین بیان راجع میشود بمن یظهره الله که باب اول جنت و اسم اعظم ظاهر بالوهیت باشد
>
> All of the **Letters of Celestiality** return to **He whom God shall make Manifest** Who is the **First Gate of Paradise** and the **Greatest Name** manifest in Divinity (*my trans.*)

[91] This is a reference to the eighteenth (18th) Letter of the Living and the Last Name of God (*ism'ullāh al-ākhir*), Mullā Muḥammad ʿAlī Bārfurūshī Quddūs (d. 1849 CE), Who composed a lengthy commentary on the letter *ṣād* (ص) of *al-ṣamad* (الصَّمَد) of **Qurʾān 112** that in the earliest sources is attested to have run over twenty-thousand (**20,000**) verses in length, that is, three (**3**) times the length of the **Qurʾān**. The commentary is now deemed lost; see *nuqṭat'ul-kāf* (ed.) E.G. Browne: 139, online, https://archive.org/details/NuqtatulKaforiginalE.G.BrowneEdition (retrieved 22 April 2025 CE).

[92] The 3rd **theophanic sequence** of the *ḥadīth al-ḥaqīqa*.

[93] That is, Year Seven (7) of the Manifestation. The phrase itself – the **Year of Post-Eternity** (سَنَةِ ٱلْأَبَدِ) – is one used by the Primal Point Himself in the **Book of the Five Grades**, in His final letters and epistles as well as in His final treatise and its commentary: the **Talisman of the Religion** (*haykal-i-dīn*), see https://bayanic.com/lib/fwd/din/Din-FWD.html (retrieved 20 April 2025 CE).

[94] The 7th **gate of the Eighth Unity** of the **Arabic Bayān**:

ص

قُلْ إِنَّمَا الْقِبْلَةُ مَنْ نُظْهِرُهُ

Say: the qibla is the One We shall Manifest! (*my trans.*)

[95] **Qurʾān 55:29.**

[96] Meaning, this is a doxological prayer by us in honor of Ṣubḥ-i-Azal.

[97] This ***sūrah*** is a rearticulation of the **Sūrah of Power** (**Qurʾān 97**) and specifically refers to Thursday, **7 November 2002 CE** whereby as we were traveling from the Gold Coast to Brisbane on the **Brisbane City Train**, Divine Power grabbed us from within to write Arabic verses on the paper pad in front of us using our hand to express Itself, and what we wrote down was the Arabic verse: '*She is God the Light of the Living Love in the heavens and the earth*'! The instant after we took pen from paper, the train abruptly stopped due to a massive electric fault that had occurred on the tracks in between the Gold Coast and Brisbane at that very moment after we had completed writing it. This event occurred at precisely **6:35am** on that day. For forty (**40**) nights leading up to that ***event***, we had been uttering the **Persian Bayān's** prayer from the **6th Gate of the Ninth Unity** for **314x** every night with a single-minded concentration upon our portrait of the **Primal Point**:

قُلِ اللَّهُ يَكْفِي مِنْ كُلِّ شَيْءٍ وَلَا يَكْفِي عَنِ اللَّهِ رَبِّكَ مِنْ شَيْءٍ لَا فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ وَلَا مَا بَيْنَهُمَا إِنَّهُ كَانَ عَلَّامًا كَافِيًا قَدِيرًا

> *Say: God makes sufficient from all things! And nothing suffices thee from anything but God, thy Lord, neither in the heavens nor in the earth nor what is between them! Verily, It is the All-Knowing, the All-Sufficient, the All-Powerful*! (*my trans.*)

This is a supplication for need (*ḥāja*) wherein the Primal Point guarantees to whosoever that recites it with absolute sincerity for that precise number whatever they ask. At the time, we had been ardently supplicating the All-High for the heart of a woman who was a continent away from us – and which deep down we knew was something not written in the proverbial stars to transpire; but we prayed it to that number of nights, and to that number of times every night, anyway, with a passion that was as if every sincere Karbala procession that has ever been was veritably compacted into those 40 nights. During that

time, we had also been writing all kinds of mystical love poetry in the style of the Persian Sufi *fedeli d'amore* to the woman in question, all expressive of the Divine Feminine. The event on the **Brisbane City Train** on the **7th of November 2002 CE** was the **41st day** after the completion of the **40th night**, and throughout that time we had been asking for a Sign, which had not been forthcoming during the **40-day** operation itself. Instead it came on the morning afterwards, and as Revelation wherein the All-High in its transcendental imminence gave Itself to us as the recompense for a human heart that was not destined to be ours in the Theophanic Self-Disclosure of the Divine Feminine Herself with those very verses It gripped us from within to write.

For us, the event of that Day was the unveiling of a cosmological axis in the convergence of ***ḥarf*** (letter), ***waqt*** (time) and ***tajallī*** (theophanic self-disclosure) in real time and in an extremely personal verification of **Qurʾān 41:53** and **Qurʾān 97** both as triggered by the supplication of the **Persian Bayān 6:9** (note the numbers to the gate and its Unity). Note also that **41** is the numerical value of ***umm*** (أُمّ) ('Mother'). The 40 nights in question are referred to at the end of the ***sūrah*** by the number **391** and the corresponding phrase in Arabic following it: *yā liyāluhu qadrun* (يَا لِيَالُهُ قَدْرٌ) (His nights – a Decree). The train stopping - the *barq* (electricity) – was not any coincidence, but a confirmation in the outward realm of a rupture that had just occurred from the inward and unseen (*ghayb*) into it. This event was therefore *scriptural*, and in the specific sense that it marks a written descent (*nuzūl*), a personal **Qurʾānic** *moment*, so a Revelation (*tanzīl*) from God. That verse itself, the nights before it, the number, they are, as it were, our own **Surah al-ʿAlaq (96)** *event*:

...اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ...

Recite in the Name of Thy Lord Who created!

But the Command to us was, 'Write!' - and we did, and the world of the horizons and of the souls responded, since, in a sense, the Command to us was also simultaneously the All-High asking us '*Am I not Thy Lord*?' **Qurʾān (7:172)**, to which we answered in the affirmative with '*yea, I testify*' in the immediate composition of the verse. All of this was also us experiencing all **six theophanic sequences** of the *ḥadīth al-ḥaqīqa* in real time: **1.** *The Disclosure of the glorifications of the Divine Majesty without indication* (i.e. our **40-day** supplication operation we had faithfully followed but wherein no discernible Sign from Above was forthcoming during the invocation period); **2.** *The erasure of conjecture in the realization of the Known* (our realization during the period that the heart of the woman in question was not to be won by

us, even though we were writing her love poetry on a daily basis expressive of the Divine Feminine - who is all women, but not any one of them - such that the *maḥw al-mawhūm/erasure of conjecture* was around our focus on the woman in question with the *ṣaḥw al-maʿlūm/the Realization of the Known* being God, 'the Supreme Woman'); 3. *The lifting of the veil over the Mystery of the Secret* (this was our plunging headlong becoming absorbed in the composition of mystical love poetry where our heart was expressing in written rhyme no difference between the woman of our contemplation and God Herself such that she was merely a momentary preceptor located in time mirroring to us within our blaze-flux the 'Timeless Woman' to our heart Who was *already-always* inhabiting it); 4. *the ecstatic attraction of the Divine Exclusive Oneness by the attributive apprehension of the Divine Unicity* (this was the All-High drawing us completely to Itself via **i.** our infatuation with the human woman in question through **ii.** the mechanism of the supplication of the **Persian Bayān 6:9** with its **40-day**, **314x** invocation by us); 5. *A Light illuminating from the Dawn of Pre-Eternity and shedding its traces upon the Talismanic-Temples of Unicity* (this was the Day of the ***event*** and specifically the moment of the Revelation from Above that gripped us from within, and specifically when we wrote down the verse in question); 6. *Extinguish the Lamp for the Dawn hath indeed Arisen* (these were the moments after we took pen away from paper after completing the writing of the verse, with the train stopping, and the realization that the **Eternal Woman** had fully dawned within us – the very **Figure** Who had come to us in the **Imaginal World** of the **Dreaming** on the night before our initiation nine (9) years earlier initiating us Herself inside the **Kaʿba** in Mecca and then transporting us with ecstasy into a luminous world made entirely of flaked gold where She showed us Her unveiled Face as the Rising Sun - simultaneously putting before us a Mission on Her behalf for the rest of our life). Note that the verse itself in Arabic holds precisely nine (9) words:

هِيَ اللهُ نُورُ الحَيِّ الْعِشْقِ فِي السَّمَاوَاتِ وَالْأَرْضِ

Besides being a formal title of Qurrat'ul-ʿAyn's bestowed upon Her directly by the Primal Point Himself – the same Qurrat'ul-ʿAyn deemed as the return of Fāṭima (ع) in the Bayān - nine (9) is obviously the numerical value of ***bahā'*** (splendor). This attribute (not Name) is glossed in the 15th **gate of the Third Unity** of the **Persian Bayān** as such:

ظهور الله در هر ظهور که مراد از مشيت اوليه باشد بهاء الله بوده وهست که کلشيئ نزد بهاء او لا شيئ بوده و هستند

> *The Manifestation of God in every Manifestation – intended by which is the First Will – has been and always is the Splendor of God (bahāʾullāh) wherein all things in the presence of Its Splendor have been and always are as nothing*! (*my trans.*)

Thus, '*She*' is the **Eternal Fāṭima** Who is the Splendor of God (*bahāʾullāh*) and ***She whom God shall make Manifest*** in the unfolding trajectory of spatiotemporal time. She is the 'Light' Who has illuminated upon us from the Ever-Dawning Sun of Pre-Eternity, One *already-always* Alive as the quintessence of Love Itself in the heavens and the earth and what is between them, with each word of that verse signifying the years from Her first Appearance to us in the **Imaginal World** of the **Dreaming** on the night before our initiation to Her Theophanic Self-Disclosure within us *via* the verse in question within the horizons of the earth of outward, exterior spatiotemporality on the morning of **7 November 2002 CE**. We should mention that we did not experience a single emotion of heartbreak in the realization that the human woman in question was not destined for us because instead She had fully Dawned within us and totally expelled all other forms but Herself from our heart from that moment forward as of **Thursday, 7 November 2002 CE** at **6:35am**. It was less than a week later after this *event* when She led us by the hand to discover the **Valley of NUR** and the **Tree of Life** in it, and a week after that when we experienced Her as the **Full-Moon Sun** rising over the Pacific Ocean. Everything since that time has also unfolded in our horizons and in our soul by the logic of the nine (**9**) words of that versical-sign, not to mention that all of the mysteries of this Path are contained in those very nine words. Our next significant Encounter with Her was once again to occur in the **Imaginal World** of the **Dreaming** a little over a year later on the night of **Naw-Rūz** in **2004 CE**, when we came face to Face with Her again in that realm, the circumstances of which we have already recounted in **The Soul of Holiness: the Recital of Life**, https://nla.gov.au/nla.obj-3388732586/view (retrieved 13 April 2025 CE). This was precisely eleven (**11**) years after our initiation and our first Encounter with Her the night before it to the numerical value of **Hū** (هُوَ). Her self-identification to us, as written in the **13th** numbered paragraph of that treatise, further glosses upon the meaning of the verse because it is the **Theophany of Its Person.**

Additionally, when we take the number **391** and the idiosyncratic formulation of the Arabic words attached to them at the end of the seventh and final verse of the ***sūrah*** – i.e. *yā liyāluhu qadrun* (يَا لِيَالُهُ قَدْرٌ) (His nights – a Decree) – there is a further code embedded in it. When the first letter (ي) and last letter (ر) are detached from the phrase and their numerical values added together, we derive the number two-hundred and ten (**210**) which is *falaq* (فلق)

(‘*daybreak*’, ‘*to cleave*’, ‘*to split*’, ‘*to dawn*’) (which, in itself, is also the number to the 1st **gate of the Twelfth Unity of the Completion of the Bayān** from where the Bayān was left unfinished by the Primal Point and Ṣubḥ-i-Azal at its **209th gate**). The 2nd, 3rd, 4th and 5th letters are now calculated in their combined value, and we derive the number forty-two (42), which is *balaʾ* (بَلَى) (’*yes*’ or ‘*yes, indeed*’) (which is also the number of verses to each of the ***sūrahs*** of the Primal Point’s **Commentary on the Sūrah of Joseph**). The remaining letters are left as is, and from this lettrist operation we derive the phrase:

بَلَى، قَدْ فَلَقَ لَهُ
balaʾ, qad falaqa lahu
Yes, indeed, it Dawned for Him!

This confirming thereby the unimpeachable veracity of our experience, that it was indeed Revelation (*waḥy*), and that the supplication operation leading up to it triggered it and was successful for that specific purpose alone. Nor can this latter phrase be ridiculed by our enemies, since:

1. بَلَى (*balaʾ*) - is an emphatic ‘Yes!’ and often used in the **Qurʾān** to affirm deep truths or Divine actions, never mind being the *in illo tempore* response of archetypal humanity to the *already-always* divine summons per **Qurʾān (7:172)**.
2. فَلَقَ (*falaqa*) - a powerful verb in scriptural Arabic, used for miraculous events (splitting the sea, the dawn, seeds sprouting). It implies something divinely initiated, life-giving, or light-bringing.
3. لَهُ (*lahu*) - *to*, *for* or *upon him*, which directly implies divine favor, aid, or intervention on behalf of someone, such as the examples,

1. فَالِقُ الإِصْبَاحِ (**Qurʾān 6:96**) - *Splitter of the dawn*!
2. فَلَقْنَا لَكُمُ الْبَحْرَ (**Qurʾān 2:50**) - *We split the sea for you*!
3. أَعُوذُ بِرَبِّ الْفَلَقِ (**Qurʾān 113:1**) –*I take refuge with the Lord of the Dawn*!

Therefore, given what we have detailed here, there is no more apt a title for this ***sūrah*** other than the **Dawn of Union**!

---

98 This is a specific snub at the *kitāb-i-aqdas* with its claim around ‘*ere the lapse of a thousand years*’. The very Spirit animating us is proclaiming that the **Dawn of Union** was a much greater *event* than the bogus one-thousand (**1,000**) years of that false assertion in the *kitāb-i-aqdas*. In other words, It is God Herself (the very **Houri of Heaven** that the Bahāʾī founder attempted to illegitimately appropriate) *via* a rearticulation of **Qurʾān 97** unequivocally invalidating the claim of the Bahāʾī founder *tout court*. In other words, with this proclamation, She repudiates him together with his utterly worthless book of complete absurdities with the dishonestly arrogant timeframe he insisted upon in it: sacred timeframes that he himself did not remotely respect in regard to the Bayān. As such this is the True Living God’s way of throwing the words of the Bahāʾī founder back in his face, announcing the claim of his book as being of absolutely no effect whatsoever – null and void!

99 Meaning, whatever is denoted by Light (*nūr*) in this Path refers to Her and ultimately belongs to Her.

100 Meaning, until the physical Manifestation of ***She whom God shall make Manifest*** in the **Year 303** of the **NUR**.

101 Meaning, the Primal Point, us, and ***She whom God shall make Manifest.***

102 Or, *Power*, especially as the final word of the supplication of the **Persian Bayān 6:9** is ‘power’ – or, rather, ‘powerful’ (قَدِير) (*qadīr*).

103 Some parts of this chapter where initially Revealed and composed at different times, and then in 2021 CE recrafted and brought together as a single chapter (***sūrah***). Now, its position as the tenth (**10th**) in the **Book of Guidance** is intentional because the number ten (**10**) is the numerical value to two Arabic words meaning ‘love’ - that is, *wudd* (وُدّ) and *ḥubb* (حُبّ) - since this is the secret, steed, vehicle and leaven to *theosis* – or *theosophication*, as we phrase it - and so authentic God-realization. True knowledge (*jnana*) and love (*bhakti*) form a single pair in any genuine spiritual Path, but it is *wudd* (وُدّ) and *ḥubb* (حُبّ) which is the actual proverbial fuel. That aside, this chapter (***sūrah***) of the **Tree** refers to both the **Tree of Reality** as well as to the **Tree of Life** at the **Valley of NUR**, to which reference the chapter concludes with two separate prayers. One-hundred and forty-five (**145**) verses compose it, and this number is the numerical value of **Fāṭimīya** (فاطمية). The speakers in it are us then the Primal Point then the Primal Will in its station of pure abstraction speaking for the Godhead, and then the Primal Will qua ***She whom God shall make Manifest*** in its own creative station with the invocations to the angels, before returning back to us as the present *locus* of the Manifestation of the Primal Will with the two concluding prayers.

104 Meaning, the Primal Point.

[105] Who is now Manifest. See the 4th **gate of the Twelfth Unity** of the **Completion of the Bayān** for the meaning behind this.

[106] First, refer to our sixth ***sūrah*** in this **Book**. But also, this is a reference to the **NUR** day of Tuesday, which is named *jamīl* (Tuesday). In **n.10, p.134,** to the **1st edition** of *Liber Decatriarchia Mystica* (2006), we offered the **NUR** calendar in two sets of columns. In the second column, dealing with the days, three (3) letters were aligned corresponding with each day from Saturday to Friday. For Tuesday, the letters read out horizontally spell out in Arabic the name 'Adam' (آدم). This is what this part of the verse is alluding to, especially as the first day of **Year 1** of the **NUR calendar** – which was 21 March 2006 CE – fell on a Tuesday. Now, when all of the letters are instead read vertically (wherein there are three sets of 7 letters), from right to left, the first spells out *bismillāh* (بِسْمِ الله); the second, in the middle, **Waḥīd Azal** (وحيد أزل); and the third, ʿ**Alī-Muḥammad** (علي محمّد). The combined sum of the numerical value of *bismillāh* (بِسْمِ الله) (168), **Waḥīd Azal** (وحيد أزل) (66), and ʿ**Alī-Muḥammad** (علي محمّد) (202) is four-hundred and thirty-six (436), which is the numerical value of *kitābu aḥadin* (كِتَابُ أَحَدٍ), the **Book of the One**, with the construction possessing precisely seven (7) letters. Here is the original chart:

Saturday (عظيم) **('Azím) (Mighty)**	= ع = و = ب	= 1st ***chakra/latífa*** ***(Crown/sahasrara)***
Sunday (هيكل) **(Haykal) (Temple)**	= ل = ح = س	= 2nd ***chakra/latífa*** ***(3rd Eye/ajna)***
Monday (واحد) **(Wáhid) (Unity)**	= ى = ى = م	= 3rd ***chakra/latífa*** ***(Throat/vishuddha)***
Tuesday (جميل) **(Jamíl) (Beautiful)**	= م = د = ا	= 4th ***chakra/latífa*** ***(Heart/anahata)***
Wednesday (قيوم) **(Qayyúm) (Peerless)**	= ح = ا = ل	= 5th ***chakra/latífa*** ***(Navel/manipura)***
Thursday (وجه) **(Wajh) (Face)**	= م = ز = ل	= 6th ***chakra/latífa*** ***(Sexual Organs/svadhishthana)***
Friday (وجود) **(Wujúd) (Existence)**	= د = ل = ه	= 7th ***chakra/ latífa*** ***(Base/muladhara)***

[107] This refers to two things: first, the number of cycles (*rakʿāt*) to the **Fāṭimīya** *ṣalāt*; and, second, the six sigils of the **Greatest Name** occurring in between the two pentagrams.

[108] In the 13th **gate of the Tenth Unity** of the **Arabic Bayān**, the Primal Point proclaims

فَإِنَّ مَن يُظْهِرُهُ ٱللَّهُ لَوْ يَظْهَرْ فِي مَقَامِ ٱلنُّقْطَةِ أَوِ ٱلْحَيِّ، فَإِنَّهُ لَحَقٌّ مِّنْ عِندِ ٱللَّهِ، وَلَا رَيْبَ فِيهِ، إِنَّا كُلًّا بِهِ مُؤْمِنُونَ

For verily, **He whom God shall make Manifest**, if He were to appear in the station of the Point or of a [Letter of the] Living, then assuredly, He is the

Truth from God, and there is no doubt about it! Truly, we all are believers in Him! (*my trans.*)

This key passage of the **Arabic Bayān** anticipates the station and specific claim we would first make our debut with, since in 2002 CE we came out publically specifically claiming to be the 'return' of Quddūs (as mentioned) bearing the title of ***Sayf'ullāh Quddūsīya*** (the Sword of God, the Holy) (سيف الله قدّوسية). Now, the numerical value of this title is four-hundred and one (**401**). So if the attribute ***ḥayy*** (حيّ), *alive*, be added to it - as ***Sayf'ullāh Quddūsīya*** *ḥayy* (سيف الله قدّوسية حيّ), *the Sword of God, the Holy, is alive* - then the value of this construction becomes precisely four-hundred and nineteen (**419**).

109 Meaning, Ṣubḥ-i-Azal.

110 Meaning, the Bahāʾīs, i.e. the people of Hot Air (*ahl al-habāʾ*).

111 The titles for one of the rarer works of Ṣubḥ-i-Azal – a work in the **First Grade** – and which we possess in a single scanned **MS** copy written originally with His own blessed hands.

112 **Qurʾān 20:14.**

113 Our birth name **Nīmā** (نيا) has the exact same numerical value as ***ism*** (إسم), 'name', in Arabic: one-hundred and one (**101**).

114 Meaning, **Waḥīd** (وحيد), which possesses four (**4**) letters in Arabic.

115 Meaning, the **Tree of Life** at the **Valley of NUR**. Now, we should enumerate a point about this. That the **Tree of Life** at the **Valley of NUR** is the **First Tree of the Affirmation** of this dispensation means that this Tree symbolically and archetypally represents the 'return' of the Primal Point Himself, since per the Bayānic doctrine the first affirmant in each Manifestation is the 'return' of the Manifestation of the previous cycle; and in late February 2007 CE (the fifth year of this Manifestation), in a clear vision at the **Valley of NUR**, we beheld the Primal Point returning in His Astral Body at the **Station of Fire** (*maqām al-nayrān*) at the *locus* of the Tree wherein the Tree and the entire Valley suddenly lit up in a cascade of Light upon Light!

116 Also being the angel of **Saturday** and so the planetary intelligence of Saturn. These angels also maintain correspondences with the cards of the **NUR Tarot**. But we will not cover those correspondences here in the present text. A completely separate work is devoted exclusively to the occult angelology of this Path, a work we will certainly publish at some point, which was originally composed in its initial draft during nineteen (**19**) days in November 2007 CE: **Liber Nominae Angelis 49**. The names of these forty-nine (**49**) angels were first Revealed to us via an Arabic prayer that we ourself had composed in 2005 CE wherein each of the first three (**3**) letters of each word to the prayer constituted the first

three (3) letters of the angel's name. In this system of ours, the conventional names of archangels – like **Jibrāʾīl**, **Rūqiyāʾīl**, **Samsamāʾīl**, etc. – are not considered to be names of individual angelic entities. Rather, they are considered to be the names of angelic concourses (*malāʾ*): concourses which are taken as '*god-forms*' or *angelophanies* whether as collectives or as individuals – in other words, theophanies. In this scheme, twenty (20) – as opposed to the usual nineteen (19) – telesmatic occult sigils as associated with the specific angel assigned to it also occur, and these telesmatic sigils are placed next to the angel's name whenever these occur. That said, **Bābāʾīl** is the first of the seven (7) among the angelophanies of the concourse of **Rūqiyāʾīl**, with the next six names being members of this concourse. Their very basic function of each angel with its association will be listed for each of them below. The rest we have detailed at length in **Liber Nominae Angelis 49**. Besides the Divine Names, these angelic names have been the basis to our own personal theurgical practice and operations since 2007 CE: a practice we have all but transcended now in its specifically occult trajectory, since the realities behind these angelic names have thoroughly merged with us and we *embodify* them completely wherein just as we first revealed their names to ourself via a prayer we ourself had composed, this revelation to ourself returned to ourself in *praxis* as realization (*taḥaqquq*), given that, as we said in the concluding part of the prologomenon, *Being is the house of language*!

Now, it may be asked why we are publicizing such *secrets*. The answer is simple: as metaphysical extensions of our own self, we are projecting these angelic names outwardly into the world as part of a larger theurgical operation of acting upon it through them. As such these angelic names cannot be used or invoked in their assigned purposes by just anyone. However, by publicizing them and bringing them into greater public awareness, we are literally bringing greater awareness to the Being working through us Who first revealed their names to us through us. All of these angelic names are also situated on the level of their *geosophy* at the **Valley of NUR** whose Reality they circumambulate and protect. Thus, they cannot be used for malevolent purposes by anyone – and if it were even attempted, these powers would recoil upon the malevolent intender - or intenders - themselves. Be that as it may, permission is indeed granted to those who wish to use them for beneficent purposes – and especially as it pertains to this larger Cause.

[117] The angel of Sunday and so the planetary intelligence of the **Sun**.
[118] The angel of Monday and so the planetary intelligence of the **moon**.
[119] The angel of Tuesday and so the planetary intelligence of **Mars**.
[120] The angel of Wednesday and so the planetary intelligence of **Mercury**.
[121] The angel of Thursday and so the planetary intelligence of **Jupiter**.
[122] The angel of Friday and so the planetary intelligence of **Venus**.

[123] The angel of Light (*nūr*), and the first among the concourse of **Jibrāʾīl.** The next six belong to this concourse.
[124] The angel of **Aries.**
[125] The angel of Being (*kawn*) or the cosmos and the angel of **Taurus.**
[126] The angel of Essence (*ʿayn*) and the angel of **Gemini.**
[127] The angel of Wisdom (*ḥikma*).
[128] The angel of existence (*wujūd*) and the angel of **Cancer.**
[129] The angel of substance or quintessence (*jawhar*), and the angel of **Leo.**
[130] The angel of mind or intellect (*ʿaql*), and the angel of **Virgo.** This is the first of the angels belonging to the concourse of **Samsamāʾīl.** The next six belong to this concourse.
[131] The angel of power (*qudra*).
[132] The angel of spirit (*rūḥ*) and the angel of **Libra.**
[133] The angel of soul (*nafs*) and the angel of **Scorpio.**
[134] The angel of knowledge (*ʿilm*).
[135] The angel of sustenance (*rizq*) and the angel of **Ophiuchus.**
[136] The angel of **Sagittarius.** This is the first angel of the concourse of **Mīkāʾīl.** The next six belong to this concourse.
[137] The angel of holiness (*quds*).
[138] The angel of **Capricorn.**
[139] The angel of action (*fiʿl*) and the angel of **Aquarius.**
[140] The angel of peerlessness (*qayyūmīyya*).
[141] The angel of death and the angel of **Pisces.**
[142] The angel of the astral body (*jism*).
[143] The angel of mightiness (*ʿazama*).
[144] The angel of breadth (*ʿarḍ*). The first angel of the concourse of **Ṣarfīyāʾīl.** The next six belong to this concourse.
[145] The angel of depth (*ʿumq*).
[146] The angel of magnanimity (*luṭf*).
[147] The angel of volume (*ḥajm*).
[148] The angel of quality (*nawʿīya*).
[149] The angel of wrath or victory (*qahr*).
[150] The angel of quantity (*kamīya*).
[151] The angel of motion (*ḥaraka*). The first angel of the concourse of ʿ**Anyāʾīl.** The next six belong to this concourse.
[152] The angel of direction (*ittijāḥ*).
[153] The angel of beneficence (*jūd*).
[154] The angel of sight (*baṣīra*).

[155] The angel of touch (*lams*).
[156] The angel of taste (*dhawq*).
[157] The angel of equity (*qisṭ*).
[158] The angel of smell (*rāʾiḥa*). The first angel of the concourse of **Kasfīyāʾīl**. The next six belong to this concourse.
[159] The angel of sound (*ṣawt*).
[160] The angel of the dominion (*mulk*).
[161] The angel of Air (*hawāʾ*).
[162] The angel of Fire (*nār*).
[163] The angel of Water (*māʾ*).
[164] The angel of the Earth (*turāb*). As an appendix to this commentary, following it we will offer a chart in Arabic of all these angelic names with their magic squares and associations. Since the names and basic associations have been given here, with the transliteration of the names and the chart, any theurgist wishing to now invoke them has the basic tools to do so. Their invocations are obviously the verses of the **Chapter of the Tree** (*sūrah al-shajara*) associated with them. All additional and pertinent information will come at some later time with the official publication of **Liber Nominae Angelis 49**.
[165] A rephrasing of **Qurʾān 15:9**.
[166] In Arabic *labbayk* (لبّيك) is the verbal noun/maṣdar that from the root ل ب ب (***l-b-b***). The basic root carries meanings such as 'clarity of mind', 'heart and intellect (as in *lubb* = the innermost core, heart, and pure essence), 'adherence', 'devotion', 'intimate loyalty'. The form *labbayk* is technically a double form of confirmation and intimacy, coming from the verb *labbā* (لبّى) which means to respond eagerly, to obey a call willingly, or to answer with full heartfelt devotion. The structure of *labbayk* is a mufaʿʿal form (intensive emphatic form), followed by a grammatical doubling (known as *ism al-fiʿl*) indicating 'persistent answering', 'continuous readiness', 'loving' and 'willing obedience'. In Arabic grammar, *labbayk* is actually what's called a *mafʿūl mutlaq* (absolute object) - it is used to intensify the meaning of the verb implicitly present ("I am answering, answering!"). When someone says *labbayk*, they are literally saying: *Here I am at your service, I respond to your call eagerly, fully, lovingly, I am present for you, devotedly and persistently*!

In Islamic tradition, especially during *ḥajj*, when pilgrims say *labbayk allāhumma labbayk* (لَبَّيْكَ ٱللَّهُمَّ لَبَّيْكَ), they are proclaiming: *I am wholly and repeatedly at Your service, O God! And I am present to You, O God, again and again, wholly committed!* It carries the sense not only of outward obedience but of inward acquiescence - with mind, heart, body and soul. In a mystical sense, the word *labbayk* can even be thought of as the soul answering the Call of God from Pre-

Eternity (*azal*) - fulfilling the covenant of *Am I not your Lord?* (*alastu bi-rabbikum?*) with the answer *yes*! (*balā*), per **Qurʾān 7:172:**

وَإِذْ أَخَذَ رَبُّكَ مِن بَنِي آدَمَ مِن ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰ أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ ۖ قَالُوا بَلَىٰ ۛ شَهِدْنَا ۛ أَن
تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَٰذَا غَافِلِينَ

And when your Lord took from the progeny of Adam - from their loins — their descendants and made them testify concerning themselves, [saying], *'Am I not your Lord?' They said, "Yes (balā), we bear witness."* [This] *lest you should say on the Day of Resurrection, "Indeed, we were unaware of this."*

This is the original moment when all the collective souls said *balā* (yes!) to God's call. So when we say *labbayk*, it is like re-sounding that eternal *balā* - it is the soul remembering and answering again the *in illo tempore* pledge made in the realm of the existential particles of light (*ʿālam al-dharr*). Thus, *labbayk* spiritually ties our present *answering* to that original *answering* at the dawn of our existence.

But here we have rendered it as *labbaykan* (لَبَّيْكًا), which adds yet another layer to the mystery. Firstly, this form as *labbaykan* (لَبَّيْكًا) brings the numerical value of the word to sixty-three (63), which is equivalent to **Bayān** (بيان). Grammatically, *labbaykan* is the accusative form (*maṣdar mansūb*) of *labbayk*, where the كَ (ka) suffix personalizes the call, and gives it the denotations of *I answer Thee with full heart and soul!* Therefore, it intensifies it even more than a single *labbayk*. As such it explicitly connotes both *unbroken loyalty*, but even more appropriately when raised up in its octave to a theophanic register, it denotes 'persistent presence before the Beloved'. Thus, here we have found it appropriate to render our *labbaykan* (لَبَّيْكًا) in English as 'Presence' (with a capital 'P').

[167] Thus has been given here the two prayer formulas for the wayfarer's physical pilgrimage (*ḥajj*) to the **Valley of NUR** and its **Tree of Life: verse 143** being the prayer at the *locus* of the **Tree** itself and **verse 144** wherever the wayfarer may be at the Valley, whether on arrival or otherwise.

[168] This ***sūrah*** is our rearticulation of **Qurʾān 113**.

[169] As a neologism, here in the Arabic *nawwar* (نَوَّر) evokes not just light, but the Divine activation of Light.

[170] Meaning, general as well as metaphysical: both those internal as well as external misguiding forces.

[171] Or, *plays at destiny*.

[172] This is primarily somatic in intention, echoing the phenomenon of jinn- and assorted entity possession. But it is also meant to highlight a variety of spiritual diseases and sicknesses, and especially those individuals who embody them who may or may not be possessed.

[173] Since most of the effective black sorcerers we have ever encountered and entangled with have always come in pairs to the point that it is as if such magic does not even work without a pair activating it.

[174] A version of this was among the first verses we ever revealed in late November 2002 CE. This, in both the Arabic and English, is the final version of that. It is essentially a rearticulation of **Qurʾān 109**.

[175] This means the Essence of the Ipseity, the Exclusive Oneness (*aḥadīya*). The '*God unto all who are gods*' means the Primal Will with the 'gods' being Its manifestations: the prophets, messengers, vicegerents or providential guides, points and mirrors; or, alternatively, the Inclusive Unity (*wāḥidīya*) and all the Names and Attributes. Thus, the opening *Praise be unto God* indicates the Godhead – the Exclusive Oneness - inhabiting the Primal Will *qua* the Inclusive Unity as the Primal Will's animating Actor, since as we have underscored elsewhere 'God' (*allāh*) properly is the Primal Will with the 'Godhead' or the Essence of the Ipseity being transcendent beyond even any notions of godhood. Yet the Primal Will is the Godhead's first origination in Pre-Eternity, and so inhabits by Presence the Primal Will Itself in the same way as the Primal Will inhabits by Presence all of creation.

[176] The first version of this verse occurred in the first ***sūrah*** of our **Book of the Supreme Names** (draft: 2018). It was subsequently articulated in both the Arabic and Persian versions of the **Completion of the Bayān** as well as the first chapter (**Eve**) of the **Effulgences of Wisdom**. It is, in succinct and summarized form, an articulation of our First Principles and metaphysics.

[177] The **first verse** is the *dhikr* of *allāhu aʿẓam* (ٱللَّهُ أَعْظَمُ) whose numerical value is **1077**. The Arabic of the **second verse** (أَنَا مَنِ ٱلَّذِي أَقُولُ : أَنَا بَابُ) is also **1077** and so equivalent to *allāhu aʿẓam* (ٱللَّهُ أَعْظَمُ) – and it is composed of precisely nineteen (**19**) letters consisting of six (**6**) words. These two verses are explicitly meant to evoke the following part to the **10th gate of the Ninth Unity** of the **Persian Bayān**:

و اگر خواهی که در کل عمر خود در بحر صرف محبت و علیین سیر نمائی داری زاد سفر زیرا که اگر کل وجود
بیک کلمهٔ الله اعظم سیر کنند کل میرسند بمقصد که آن **مَنْ يُظْهِرُهُ الله** باشد که او است ظاهر بظهور این کلمه

And if you desire throughout the entirety of your life to journey in the ocean of pure love and celestiality, then you already possess the provisions for the journey; for if you were to traverse the whole of existence by means of a single [utterance of the] *logoic*-Word of *allāhu aʿẓam* (اَللّٰهُ أَعْظَمُ), 'God is the Most Mighty', you would reach the destination, and that destination is **He whom God shall make Manifest**, for He is the One made Manifest by the Manifestation of this *logoic*-Word! (*my trans.*)

[178] One-hundred and seventy-four (174) years from 2021 CE when these words were originally written in their first Arabic draft.
[179] Meaning, Tehran, and in reference to, first, the **Seven Bābī Martyrs** during February 1850 CE and then, second, to the orgy of blood-letting, public massacres and the general state and clergy-instigated anti-Bābī pogrom that ensued following the botched assassination attempt on the life of Nāṣiruddīn Shāh (d. 1896 CE) in the late summer of 1852 CE.
[180] That is, nineteen (19) years from 2002 CE during the 2021 CE timeline.
[181] The conclusion of the opening exordium to the **Persian Bayān** before the **First Unity**.
[182] Meaning, the general abysmal state of things.
[183] In the **Completion of the Arabic Bayān**, much of this was touched on in either a summary fashion within the actual gates or in a largely cursory way in the endnotes of the English translation. However, in the **Completion of the Persian Bayān** – and specifically in its **Twelfth Unity** – we have provided an extensive discussion.
[184] Meaning, the Bahāʾīs.
[185] **Qurʾān 9:32.**
[186] The Arabic numerical value to (بِسْمِ اللهِ الَّذِي لَا إِلٰهَ إِلَّا اللهُ حَقًّا حَقًّا الْحَيُّ الْأَمْحَصُ) is **1511** which is equivalent to ***ghīyāth*** (غياث), the **Invoked Aid**: one of the two numeric ciphers in the **Bayān** denoting the true **Promised One of the Bayān**. In the **Completion of the Persian Bayān**, this formula appears before the beginning of the **1st gate of the Twelfth Unity** and in the **Completion of the Arabic Bayān**, in the body of its 1st gate at the commencement of the gate.
[187] Which at the time this was originally written in the Arabic draft meant the coronovirus pandemic and the draconian order that suddenly enveloped the whole order as a consequence, restricting travel and movement, and the like.
[188] The **13th Gate of the Fourth Unity** of the **Bayān**.
[189] Meaning, the present *locus* of Manifestation.
[190] Meaning, Ṣubḥ-i-Azal.
[191] The **Persian Bayān Gate 7, Unity Two.**

[192] Qurʾān 42:11, which is another of the ciphers for the true Promised One of the Bayān.

[193] As we have already demonstrated in several different places, this quranic phrase that acts as a cipher in the Bayān for the true Promised One, holds the same numerical value as *nuqṭat'ul-ukhrā* (نُقْطَةُ الأُخرىٰ): one-thousand and six (1006).

[194] Meaning, ʿAlī (ع).

[195] Meaning, Fāṭima (ع).

[196] Meaning, all of the enemies of the Primal Point from the previous Manifestation, and especially those specific members of the Shiʿite clergy who opposed Him.

[197] Meaning, Mīrzā Asad'ullāh Khūʾī *Dayyān* (d. 1856 CE), who renounced the Bayān, the Primal Point and Ṣubḥ-i-Azal whilst, at one point, claiming to be its Promised One, setting himself as a rival to Ṣubḥ-i-Azal for no ostensible reasons. The Bahāʾī founder had him murdered in Baghdad – no so much out of care for Ṣubḥ-i-Azal, but because had *Dayyān* survived, he would have proven an implacable enemy and a serious obstacle to his own eventual claims. As we have speculated elsewhere, given what is reported of *Dayyān*'s behaviour by a variety of sources - and especially what is quoted of his writings in Ṣubḥ-i-Azal's own *mustayqiẓ* (Book of the Sleeper Awakened) as well as in two other separate tablets by Ṣubḥ-i-Azal when addressing the issue - we believe *Dayyān* had been severely manipulated into his behaviour and course of actions, and was possibly even mentally ill, especially given the reports attested in several separate Bayānī histories claiming that he had burned and destroyed autograph works of the Primal Point specifically sent into his and for no apparent reason suddenly began denying and publicly (and in writing) cursing the Primal Point, the pre-eminent Letters of the Living such as Quddūs, the community of the Bayān as a whole and Ṣubḥ-i-Azal. Given what we know of the Bahāʾī founder's extremely manipulative and controlling nature, never mind his proclivity to gaslight to the level of an artform; and given the fact that the episode of *Dayyān* first erupted while the Bahāʾī founder was away from Baghdad claiming to be in Iraqi, Kurdistan living as a wandering dervish amongst Kurdish Sufis; it is not out of the realm of possibility that in fact the mastermind behind the entire episode of *Dayyān* was none other than the Bahāʾī founder himself who via some underhanded manipulation managed to provoke *Dayyān* into his actions whilst luring him to Baghdad from Azerbaijan (in the process getting himself – i.e. the Bahāʾī founder - reinvited back to it by Ṣubḥ-i-Azal personally after having been run out of it two years previously by the Witnesses of the Bayān for attempting to undermine Ṣubḥ-i-Azal). Such a possible scenario with its underhanded conspiracy was designed solely to undermine Ṣubḥ-i-Azal step by step, regain complete control over the machinery of the exiled Bābī community over there, thereby making everyone dependent on the Bahāʾī founder personally, in order to permanently eliminate one potential foe on his way to

supplant Ṣubḥ-i-Azal's authority altogether and so to take absolute power. We believe this is the actual truth of the matter, and there is enough suggestive information in several key Bayānī histories that allusively indicate it.

198 Meaning, the founder of Bahāʾīsm.

199 **Book of the Five Grades**: p.176.

200 In other words, based on all their help, their righteous sincerity and for standing with us at several difficult junctures, with their overall efforts in keeping the Light of the Bayān alive - and despite all the difficulties, with enemies such as the Hot Airists surrounding them - we have extended collective salvation to the People of the Bayān by default as an established fact in response to the **3rd gate of the Eighth Unity** of the Persian Bayān:

قَدْ أَنْجَيْنَاكُمْ يَا أَهْلَ الْبَيَانِ

201 The following quranic pericopes and rearticulations occur in this chapter:

Q. 89:1; KH. 1.

Q. 92:1; KH.2.

Q. 93:3; KH.3.

Q. 93:4; KH.4.

Q. 93:5; KH.5.

Q. 93:6; KH.6.

Q. 93:7; KH.7.

Q. 93:8; KH.8.

Q. 93:8; KH.8.

Q. 93:11; KH.9.

Q. 93:11; KH.10.

Q. 93:11; KH.11.

202 The following quranic pericopes and rearticulations occur in this chapter:

Q. 89:1; KH.1.

Q. 89:2; KH. 2.

Q. 92:3-4; KH. 4.

Q.7:143; KH. 5.

Q. 96:19; KH. 6.

Q. 2:27; KH. 10.

Q. 2:41; KH. 11.

Q. 25:23; KH. 12.

Q. 99:7-8; KH. 13.

Q. 92: 12-13; KH. 14-15.

Q. 111:1; KH. 22-23.

Q. 8:50; KH. 45.

Q. 89:27-30; KH. 48-51.

Q. 26:227; KH. 55.

[203] This is the specific cryptic term used by the Primal Point in His Persian commentary on the first **Sūrah** of the **Qurʾān** to indicate Haifa, prophesies that are mindbogglingly precise regarding His future enemies: the Bahāʾīs. For instance, He describes **Ghīyā** as being dominated by Jews where the followers of His enemies will descend. An English (as well as Persian) summary of its contents can be found on the website **bayanic.com**, see https://bayanic.com/lib/fwd/hamd/Hamd-FWD.html (retrieved 10 April 2025 CE). As we have referred to this commentary throughout this text, here we will offer a polished version of the summary on **bayanic.com** that accords with the pagination of **CUL** (Cambridge University) E.G. Browne MS. **F.25(9)** which is displayed from its microfilms on **H-Bahai** https://www.h-net.org/~bahai/areprint/bab/S-Z/tafhamd/hamdp.htm (retrieved 10 April 2025 CE); for a more legible transcription, see,

https://archive.org/details/tafsir-hamd-persian-1_202305 (retrieved 10 April 2025 CE).

Now, Mīrzā Muṣṭafā Kātib (Ismāʿīl Ṣabbāgh) Sidihʾī (d. 1921) - an eminent Bayānī scribe who was in active correspondence with E.G. Browne (d. 1926) - first discovered this commentary in 1885 CE. In a letter to Browne accompanying his handwritten transcription

of it, he says that the original book was held by a Bahāʾī named Ustād ʿĀbid in Isfahān. In his introductory letter to Browne, Mirzā Muṣṭafā writes:

معلوم آن محبّ مکرّم محترم بوده باشد که این کتاب، شرح سوره الحمد، در سنه هزار و سیصد و سه، که در **ورنو سفاردان** ـ که یکی از قراء **سِدِه اصفهان** است ـ با چهل خانوار از اهل آن قریه را به اسم بابی ازلی، بعد از شش نفر کشتن از آن‌ها، (ما بقی) فراری شدند، که هرگاه وقایع آن‌ها نوشته شده بود، یکی از وقایع عجیبه عظیمه بود.

غلامرضا نامی از آن‌ها در **نجف‌آباد** ـ که سه فرسخی اصفهان است ـ در خانه شخصی از تبعه **بهاءالله**، مشهور به **ابراهیم**، پناهنده شده. این کتاب را ابراهیم مذکور آورده بود که او را تبلیغ به جناب بهاءالله نماید. غلامرضا گرفته بود، خوانده بود، دیده بود که مطالب برعکس مرام ابراهیم است. پرسیده بود: این کتاب کجا بوده؟ جواب داده که: سال گرانی هزار و دویست و هشتاد و هشت، زوجه **استاد عابد بنا** ـ که اهل خودش اصفهان و آن هم از تبعه بهاءالله بود ـ با بعضی از اوراق و کتاب‌های دیگر آورده، و ما در عوض قدری گندم به او دادیم. این کتاب جزو بها بود.

باری، کتاب را گرفته بود، آورد. من و حقیر، کاتب الحروف، کتاب بسیار بدخط و بی‌املا و غیرمرتب ـ که جزوه‌های آن را به همین بی‌ترتیب به هم دوخته بودند ـ حقیر هم از روی همان نسخه، همان بی‌ترتیب سواد نمودم. و آنچه تجسّس نمودم که اصل کتاب را به دست بیاورم، به دست نیامد. حتی نسخه آن را به **شیراز** فرستادیم نزد کسانی که گمان کتب پیش آن‌ها می‌بردیم؛ آن‌ها هم نداشتند. آخر، به دست نیامد.

ولی مطلب‌ها بسیار عجیب و غریب در این کتاب هست؛ بعد از مطالعه، معلوم خواهد شد. و اصل آن نسخه را حقیر، به جهات چند، به جناب **شمس‌الدین افندی**، سفیر **عثمانی**، تقدیم نمودم به ملاحظه این‌که حضرات در آن ملک می‌باشند، ملتفت بعضی مطالب باشند. و کتاب را هم، روزی که آوردند نزد من، معلوم بود که تازه نوشته نشده بود.

Let it be known to that noble and esteemed friend that this book - a commentary on the ***Sūrah al-Ḥamd***- *was discovered in the year* ***1303 AH*** (1885–86 CE) *in Varno-Safārdān, a village among the settlements of Sidih in Isfahān. At that time, forty families of that village were accused of being Azalī Bābīs. After six of them were killed, the remainder fled. Had the full account of their ordeal been recorded, it would have accounted among those most extraordinary and momentous episodes.*

A man by the name of Ghulām-Rezā, one of those who escaped, had taken refuge in Najafābād, a town situated three farsakhs from Isfahān, in the house of a follower of Bahāʾullāh known as Ibrāhīm. This same Ibrāhīm had brought the aforementioned book with the intention of converting Ghulām-Rezā to the cause of His Holiness Bahāʾullāh. However, when Ghulām-Reżā received the book and read it, he found its content to be diametrically opposed to Ibrāhīm's beliefs.

He then inquired, "Where did this book come from?" Ibrāhīm responded that, during the famine of ***1288 AH*** (1871–72 CE), *the wife of Ustād ʿĀbid, the stonemason, a native of*

> *Isfahān and herself a follower of Bahā'ullāh, had brought it along with some other papers and books. In exchange, they had given her a quantity of wheat. This book, he said, had been among her belongings.*
>
> *In any case, the book was taken and brought to me. I, the humble author of these lines, found it to be in extremely poor handwriting, without proper orthography, and lacking coherent order. The individual booklets had been stitched together in disarray. I copied it exactly as it appeared, retaining its disordered state. Despite much effort to locate the original manuscript, I was unsuccessful. We even sent a copy of it to Shīrāz to individuals thought to be in possession of such writings* [presumably, this means the Afnāns, i.e. the Primal Point's family - WA]*, but they too did not have it. In the end, the original could not be found.*
>
> *Nevertheless, the contents of this book are extraordinarily strange and remarkable - something which will become apparent upon reading it. Eventually, I presented the original copy, for several reasons, to His Excellency Shams al-Dīn Afandī, the Turkish ambassador of the Ottoman Empire, considering that he and his colleagues resided in that land and might be able to discern the significance of its contents. Moreover, it was evident, on the day the book was brought to me that it had not been written recently* (**my trans.**)

That said, the Primal Point had been in Isfahān during 1846 CE for several months where many significant items were composed. It is possible that He composed this Persian commentary during the same period. The commentary itself is largely a response to a question concerning the letter *bā'* (ب) of the *bismillāh* opening the first Sūrah of the Qur'ān. It is unknown how Ustād ʿĀbid himself came upon the manuscript text of this piece, but given the description that Mirzā Muṣṭafā provides of the age of the original manuscript he copied from, it must have been with Ustād ʿĀbid for some time – and at least for thirty-nine (39) years since the Primal Point Himself had last been in Isfahān. At the time of the manuscript's discovery, many of the prophecies articulated in it had already transpired. For instance, one of the prophecies makes a reference to a place where the Primal Point would be imprisoned, which occurs after the period of His sojourn in Isfahān. It refers to this place with the number of *allāh* plus one (1), this being sixty-seven (67) (*allāh* = 66). This is in reference to Mākū (ماکو) whose numerical value is sixty-seven (67). Another prophecy refers to six-hundred and nineteen (619) as the city where His blood will be shed. This is the numerical value of Tabrīz (تبریز). However, the majority of its prophecies revolve around those future events after Him, foretelling that the Bayānīs will divide wherein a serious schism will occur.

He says that events identical to those that followed the ascension of the Prophet Muḥammad (ص) will transpire in the Bayān when Abū Bakr falsely claimed to be the successor and caliph to the Prophet – or, instancing as well when the Jews started to worship the Golden Calf after Moses (ع) briefly disappeared. Many of these prophecies in the text refer to Abū Bakr with the numerical value of two-hundred and thirty-one (231): the value of *Abū Bakr* (أبو بكر). In the same passages it establishes 231 as being on the same level as two-hundred and thirty-eight (238): the numerical value of Ḥusayn-ᶜAlī (حسين علي). It then describes two-hundred and thirty-eight (238) as the **letter of negation** who will prevent people from affirming the Bayān, saying that he will clothe himself as among the **Letters of Affirmation** (i.e. a true believer) while in fact being the opposite. In another of its prophecies, it states that the city of twenty-six (26) and two-hundred and sixty (260) is where the false claimant will make his claim. Two-hundred and sixty (260) is equivalent to **Edirne** (ادرنه), which is also equivalent to *sirr* (سرّ), 'mystery/secret': Edirne, Ottoman Turkey, being the precise location where the Bahāʾī founder first publicized his claim. Here the Primal Point also predicts that all but a few will follow His Mirror. The references to His Mirror are also quite clear. For instance, He says that His Name is the value of the letter ***bāʾ*** (ب) multiplied by the value of *wāḥid* (واحد), One/Unity: 19x 2 = 38 = Azal.

But there are other prophecies enunciated in the commentary that were only fulfilled after the Second World War, and long after Mīrzā Muṣṭafā had already sent a copy of the text to Professor Edward Granville Browne in Cambridge. One clear example involves the encrypted reference we mentioned above to the city named **Ghīyā** (غيا) - a construction associated with a root for an Arabic word meaning 'misguidance'. In this text it is foretold that the followers of the number 238 will settle in it. The prophecy also says that the inhabitants of that city are predominantly Jewish. At the time of the composition of this commentary as well as when it was discovered during the 1880s CE, the population of Acre and Haifa were exclusively Palestinian Arab. It was only after Israel was established following the Second World War and the 1948 **Nakba** wherein the ethnic demographic of Haifa began to radically shift (**note:** the population of Acre itself until the early 1990s was more predominantly Arab than Israeli, but not Haifa across the bay, which was the opposite). Moreover, the prophecy states that the inhabitants of **Ghīyā** (غيا) are of many diverse national origins, something we can observe in the Israeli population of Haifa, which draws from Jewish communities from across the world. What remains unclear, however, is why Haifa was encoded as **Ghīyā** (غيا), whose ***abjad*** numerical value is one-thousand and eleven (1011), other than to observe that the *maṣdar*/root of this construction in Arabic derives from its meaning of 'misguidance'. The prophecy further notes that the city is

designated by the followers of **238** as *dār al-islām* (the abode of submission), a metaphorical expression often used to denote a land associated with submission to God. Notably, the Bahāʾīs refer to Haifa-Acre and its surrounding region as the Holy Land. There are, moreover, prophecies within the book that concern the appearance of a second and third **Mirror** after Ṣubḥ-i-Azal, who are destined to spread belief in the Bayān. The commentary contains multiple, highly encrypted descriptions of the name of the third Mirror, who is referred to as **Badūḥ** (see the note above). While some may disagree, we believe that this third Mirror is synonymous with the true Promised One of the Bayān: **He whom God shall make Manifest** who is now Manifest. The second Mirror represents one of the Bayānīs – and not anyone amongst the three known public claimants to that rank (all three of whom were rejected) – who never overtly put forth that claim but instead acted in complete secrecy, even from the Bayānīs themselves, while with limited means maintained and ensured the Bayān's spiritual continuity and transmission. We believe that this true second Mirror of the Bayān and succeeding Mirror to Ṣubḥ-i-Azal to have in fact been a woman, an extremely saintly elderly woman that we actually met once as a five-year old (**5**) child in Tehran, Iran at a public place (an individual who seems to have instantly recognized us): a female Bayānī and second Mirror Who passed away during the early 1980s CE. But here we will not fully mention Her name, only to say that the numerical value of Her first Name was two-hundred and sixty (**260**). At a later time, and on another occasion, we will certainly speak more about Her. She appeared as the second Mirror of the Bayān as of the beginning of the second Bayānī century – which is the period around the late 1940s, early 1950s – and passed away around **1983 CE** (**19 years** before this Manifestation). As we said, this individual acted in Her capacity as the second Mirror in complete secrecy (known only to a meagre handful) and was not recognized in that rank by the majority of the Bayānīs of Her time. She was, however, the Bayān's Hidden Pole and true Mirror wherein the earth was not bereft of the **Proof of God** (*ḥujjat'ullāh*): one active (Her, from the period of Her dawning until Her passing in 1983 CE) and one inactive (us, from our birth until **2002 CE**). Until now as of April 2025 CE, we have not mentioned Her because the time was not propitious yet to do so. Thus, in our doxological prayer closing the **Chapter of the Sun**, one of the implied references when we proclaim 'She is I and I am Her' is both a reference to Her as well as to ***She whom God shall make Manifest***.

That said, let us now provide a summary translation to some of the key, significant contents of this commentary per the pagination of the Cambridge **MS** linked immediately above here in its digital **H-Bahai** version:

> **P1: Sayyid Kāẓim** ascended to the Exalted Heaven nineteen days prior to the manifestation of the Hidden Mystery.

P2: The Manifestation of God in this cycle does not occur through prophethood or succession, but by means of a divine theophany.
P5: The difference between ***nūr*** (Light = **256**) and ***nār*** (fire = 251) is **Bāb** (5).
P7: The ***nuqṭa*** (Point) is not counted among the Letters, but is present and apparent within all letters.
P8: The letter ***qāf*** (ق) – meaning, Islam - was, at this stage, but a Point. Its resurrection came when it completed its cycle and became the letter ***bā'*** (ب). Likewise, the **Bayān** is today in its stage as a Point; its Resurrection will occur in the advent of **He whom God shall make Manifest**.
P10: They shall imprison the Point beneath the *bā'* (ب) of the *bismillāh* at the numerical value of *allāh* (= **66**). At that time, the unveiling of all things shall be made manifest through Him. All realities are disclosed within the number **102**, the value of *bism* ('*In the Name of*'). When His common name is removed, what remains is **67**, the value of **Mākū**, which is one more than the number of *allāh* when one letter is taken away. He is the Sign of God, and they shall imprison Him within the number of *allāh*, i.e. **Mākū** minus one, and they shall bring Him sorrow.
P14: His blood shall be shed in the city whose number is **619** (**Tabrīz**).
P16: But the universal Point of Unity shall not forget, and will manifest Itself in any Mirror It wills. I shall reveal Myself in **Azal**. The unveiling of **All-Things** (**361**) shall be made manifest through **Azal** (**note:** this is a cryptic reference to the **Completion of the Bayān** at **361** gates, which Ṣubḥ-i-Azal did not complete, but which we did).
P22: O People of the Bayān! You pride yourselves in saying, *we have become believers*, yet remain heedless wherein you shall divide as you did before.
P24: O People of the Bayān! Had you possessed the capacity to hear what is clear, I would have immediately extracted - plainly and with clear demonstration - all those hidden meanings out of the *bā'* (ب) of ***bismillāh***: its movements, dispositions, the number of souls within all things, the number of hair upon the bodies of animals, the tally of all things in the entire world of existence.
P25: It is impossible to reveal a divinely inspired point or a letter, since what is meant by letters are the **Letters of the Living** - those that generate life - not these literal characters of script.
P26: The People of the Bayān shall bring sorrow to the Letters of their Book until they annihilate the Religion of the Bayān and efface the Name of their

Lord, just as they did in the cycle of the Messenger of God. And like the People of the Qurʾān, who today wail at this Manifestation, they - the People of the Bayān - shall be ensnared by the reality of **231** (i.e. Abū Bakr) and shall destroy My religion and My Book, in My Name. This is the meaning of Satan and the return of Abū Sufyān. But I shall exact vengeance in the **Second Cycle** [which is the cycle that began with us – **WA**], and Satan shall be slain by the Reality of the Point of the Bayān - meaning, his innovations shall be extinguished. They shall lead astray the People of the Bayān in the number **260** (i.e., **Edirne**) or in **26**.

P31: A time shall come when they will have heard none of this, and yet claim allegiance to the Bayān, all while having rejected its entirety and its ordinances, and having brought grief to My Mirror. These are the ones who denied the Reality of the *bāʾ* (ب) of *bismillāh*, even as they reckon themselves to be on the side of God.

P48: O People of the Bayān! You shall become so ignorant that you will cause your own downfall. Your disgrace will be on the tongues of the people, so much so that no one will recognize even a single letter of the Bayān. You will accept every form of deviation and blasphemy in the name of the Bayān, but you shall destroy its very name and be denied entry into the Paradise of the Fruit of the Bayān. Yet the **Light of God** shall never be extinguished!

P52: The being of that Mirror existed for the sake of the Point. All-Things are Mirrors because of Him. When any person who reflects deviates from the true Mirror, all other reflections inevitably deviate as well.

P53: It has been said: *If you do not appoint a successor, you have not established the Faith.* The reality of **231** (Abū Bakr) shall be recompensed in the next hellfire (meaning, the next Resurrection, i.e. today). The People of the letter **Qāf** (meaning, Muslims) remained blind except for a few. After they commit what they shall commit in the city of **619** (Tabrīz), those who identify with the Bayān, yet are spiritually blind, shall mount the ass of the **Dajjāl** (antichrist), who was present at the time of the Point.

P54: They will attribute lies to Him (i.e. the Primal Point) and shall descend upon the city of **Ghīyā** . What brings sorrow to the Point of the Bayān shall spread and intensify, until they settle in that very city. They shall name **Ghīyā** the city of submission (*dār al-islām*). But observe its inhabitants: there is no land on earth more immersed in blasphemy and heresy. Even the idolaters of India are superior, for they do not transgress.

P55: The inhabitants of **Ghīyā** come from all sects and nations, yet none truly follows their own faith. Friend is indistinguishable from foe. Most are Jews, and those who are not are more wretched than the Jews themselves. O People of the Bayān! Do not be heedless of yourselves. You shall become more debased than any nation and shall be deprived of the benefit of both My First and Second Mirror. The Third Mirror, named **Badūḥ**, shall fill the world with true faith.

P57: The people of this cycle shall act more wickedly than any other. They shall efface the name of the Bayān and enthrone the **Dajjāl** in its name at both the beginning and the end of their time. They shall also enthrone his ass, representing the reality of **231** (Abū Bakr). They shall bring about their own downfall and cast humanity into confusion until true belief itself shall become rare.

P58: O God! These are those who shed My blood at every hour and drink of it. O God! Condemn them eternally to the next hellfire and punish them as Thou hast promised on the Day of **He whom God shall make Manifest**. Let not the fire of Thy Light illuminate their hearts, neither in this world or the next! O People of the Bayān! Know that My **Mirror** will appear immediately after ***yāʾ-hāʾ*** (18) [note: the reverse order to our disconnected letters in our third ***sūrah*** of this **Book**]. One whose Name is My name, whose act is My act, and whose Revelation mirrors what was revealed to Me. He shall call out to you from the City of God and dwell in the House of God.

P59: His first Name shall be My Last name, and His last name shall be My first name. The number of **unities** within His last name shall exceed that in Mine. In the numeric pattern of His Name, His last Name follows a Point which, if removed, will give way to two Points, the number of which corresponds to My first name. The number of His last Name equals that of My final **unities.** None shall recognize Him as associated with the Bayān until He appears. He shall manifest in the **City of the Blind**, and they shall not heed his call.

P60: He shall join the reality of the letter ***bāʾ*** (بِ) in the year **forty** (**40**), and shall fill the world with My **Letters of Affirmation**, emptying it of death. When the reality of the letter ***bāʾ*** (بِ) is overcome, **Lār** (لار) (i.e., **231** = Abū Bakr) shall subjugate the reality of My Mirror. O People of the Bayān! You shall be heedless of the Manifestation of **He whom God shall make Manifest**, and once the Point of the Bayān sets in the city of **619** (Tabrīz), you shall be ensnared by the **letters of negation.** You will neither affirm nor negate any blasphemy or heresy told

to you. The **chief letter of negation** shall commit all this in the name of the Bayān, yet shall not accept the Bayān from any among you, even in the name of **He whom God shall make Manifest**. In the time of His Manifestation, the **letters of negation** will, except for a few, reject the Reality of the orbit and center of the **Sun of Pre-Eternity**, even as they did in this cycle. Yet, they shall embrace His impostor in His name.

P69: Every cycle comprises ten units of the number ***huwa*** (هُو) (He/It = 11), amounting to one-hundred and ten (**110**) years. It was on this basis that the cycle of the Qurʾān consisted of eleven (**11**) cycles, corresponding to eleven *loci* of manifestation. In the twelfth (**12th**) cycle, the religion of Islam came into being, and the final **Unity** signified the return of the **First Unity**. Likewise, the **Manifestation of He whom God shall make Manifest** shall culminate at the number of *al-ḥayy* (الحيّ) (=18), the Living, and will be revealed in the cycle of **Unity** (*wāḥid* = **19**). The reality of **231** (Abū Bakr), which is veiled within the number **238** (Ḥusayn-ʿAlī), shall appear clothed in the **letters of Affirmation**, gathering around himself others similarly garbed. He shall prevent these from embracing true belief. At times, he shall claim divinity in the number **260** (Edirne), and at times in **26**. This is the meaning of the prophetic saying: *God shall test every nation after the sunset of the Point!* O People of the Bayān! You shall all fall away from true faith and shall worship the ***ṭāghūt*** (the great idol), save for a very small few. And when the year thirty-three (**33**) arrives, he will unite with the original **letters of negation**. When the ***bism*** of the **First Unity** is completed - that is, in the year forty-two (**42**) - the **Letters of Affirmation** of **Badūḥ** (= 20) shall appear on the **triangular tablet**, and they shall populate all the Tablets belonging to the **Letters of Affirmation** of the Bayān. Know that in the time when the reality of the **letters of negation** shall appear cloaked in the **Letters of Affirmation**, it will be better not to believe in the Bayān at all than to affirm belief under such misguidance.

P70: For in the time of the **Letters of Affirmation**, those who did not believe in the Bayān may yet become believers. But those who affirmed the **letters of negation** will not be able to return to belief. This is what is meant by the sedition (*fitna*) and the appearance of the **Dajjāl** (antichrist) that was promised for the end-times in Islam.

P78: All that has been revealed in the Bayān shall be discarded and made void. They shall have no share in the fruit of the chosen Mirror of the Point until it is as though there were no Truth upon the earth. O People of the Bayān! Mourn

for yourselves. You shall be veiled from your Lord, yet imagine yourselves to be the people of Truth, while the Truth grows weary of you.

P82: That which lies hidden in these words will only be unveiled by the tongue of My Mirror. Otherwise, no one will derive benefit from these writings.

P83: O People of the Bayān! This is the *balance* (*mīzān*) by which My Mirror, who holds the point beneath the letter ***bā'*** (ب), is to be known. It is impossible for anyone other than the Mirror of the Point to unveil the meaning of even a single letter or line of these hidden words even if all the inhabitants of the earth were to gather in pursuit of it. Whatever may be revealed to them will only come through the Mirror of the Reality of the Point. Beyond that, comprehension is impossible. Ah! Ah! Alas! I mourn for this cycle and the people thereof. The people of the letters of the Bayān shall act with immense cruelty towards Me just as the Children of Israel did to Moses. Despite the abundance of verses and signs, few among them bore witness, and even those did so weakly. Yet when the Golden Calf made a sound, all hastened to believe in it. God then extracted retribution upon those people and destroyed them by their own swords...[Here He then states]:

الهی انتقام بکش از این قوم چنانچه انتقام کشیدی قبل از اینها در دوره های قبل و لعنت کن ایشان را لعن عظیم آن لعنت هائیکه بر سایر اُمّم کردی و آنچه عصیان ورزند هر فرقه تا یوم قیامت همه به جهت تصدیق این قوم ظالم است و علت انکار کلشیء و منکرین به جهت تصدیق اینقوم بی ایمان است که پردهای نفس چنان پیچیده شد که هلاّک کرده همه را و زمان رد کردن این قوم و لعن بر این قوم افضل از هر عبادت است زیرا که سبب شود ظهور کفر این قوم تا آنکه مرآت حقیقت را نشناسند آیا نشنیده‌ای دشمنی با آنها دوستی با خدا است و دوستی با آنها دشمنی با خدا است

My God, seek revenge upon these people just as Thou took revenge before from them in earlier dispensations; and curse them with a mighty curse like Thou cursed other peoples, for whatever rebellion shall appear from every sect until the Day of Resurrection is all due to the avouchment of these people of tyrannical oppression, and the reason for the denial of All-Things [i.e. the People of the Bayān] *and the existence of its critics is due to acknowledging this faithless people which has made the veils of ego so entangled that it has destroyed everything! And those moments of rejecting these people and cursing these people is better than any act of worship*

because the appearance of infidelity from these people shall become the reason wherein the Mirror of Reality shall not be recognized! Have you not heard that enmity with them is friendship with God and friendship with them is enmity with God?

P94: O People of the Bayān! I see you all fallen. I long to find even a single soul worthy of mention so that these vessels, empty of the Essence of the Living and full of their own fancies, might be filled from this Ocean of Abundance.
P95-6: O People of the Bayān! You shall stray and bring grief to My Mirror such that you will silence Him. And should He appear before you, you will not heed Him, and He will remain until faith disappears from amongst you. When He appears after three ***hūwas*** (i.e. 33 = 3 × 11), the religion shall be repopulated in the fourth ***hūwa***, and the world - having died – shall be commanded to come back to life. He shall reestablish the ordinances of the **Bayān**. Then shall the corpses of the People of the Bayān be buried for the first time in coffins of crystal and one-piece marble. He shall inaugurate the pilgrimage (*ḥajj*) to the **Sacred House** in Shīraz - three ***hūwas*** after the proclamation of the reality of **231** (Abū Bakr). From this shall remain the name of the Dajjāl, once the first letter of his name is removed. This Dajjāl is the meaning of the **letter of negation** cloaked in the garb of the **Letters of Affirmation**, for he shall deceive you all. My Mirror is He whose Name is the very name of the **First Unity**. He detests what is detested by all the witnesses, and the number of His letters is the number of **Unity** (19 = *wāḥid*). The multiples of **Unity** in His Name equal the value of the letter ***bāʾ*** (ب) (2 × 19 = **38** = **Azal**). His first Name is the **First Unity**, and His last name is **Badūḥ**.

Obviously, the Bahāʾīs have ignored this explosively controversial item, as they have with pretty much everything else from the Bayānic corpus inimical to their contrived interests. Yet because its chain of custody from the mid 1880s CE all the way until it came into Browne's possession is well documented, never mind the fact that its original exemplar was in the possession of one of their own until it came into the hands of the Afnāns themselves via Mīrzā Muṣṭafā; it is not as easy for them to discredit it as they have aggressively tried with other items, such as *nuqṭat'ul-kāf*. Even if they assert it to be an 'Azalī forgery', how do they account for its cryptic foretelling regarding the establishment of the state of Israel and their headquarters in Haifa, which as of 1885 CE (when Bahāʾullāh himself was still alive) was not even a remote actuality, since they were completely on the other side of the bay from Haifa in the environs of Acre? Such details place this item in an entirely

different category altogether, and so one not easily waved away and dismissed by the Hot Airists, particularly when it unequivocally implies that they will indeed exist as a creed when the true Promised One of the Bayān arrives – as we did, arriving into the world from within the very bosom of them as did Muḥammad (ص) from the Quraysh in that former dispensation.

[204] This ***sūrah*** is our augmentation and rearticulation of the **Qur'ān**'s **Sūrah al-Ikhlāṣ** (112), a chapter of the **Qur'ān** which has offered us a depthless amount of theophanic exposure, experience, and knowledge over the years. There have been points throughout our Path where we have experienced being both completely overwhelmed as well as simultaneously *embodified* by the Reality of this specific **Sūrah** of the **Qur'ān**: an *embodification* that then dialogues with the Bayān, which totally *embodifies* us – or, to put it another way, it is as if the Theophanic Reality of the **Sūrah al-Ikhlāṣ** *is* the Bayān in its complete form, from what the Primal Point began and Ṣubḥ-i-Azal continued to what we completed as its literary culmination, since this **Sūrah** of the **Qur'ān** is to us a facet of the Self-Disclosure and Self-Revelation of ***She whom God shall make Manifest*** Herself. Our years of meditation on its first two verses – *say: It is God, the Exclusively One* (قُلْ هُوَ اللَّهُ أَحَدٌ); 1. *God is the Everlasting* (اللَّهُ الصَّمَدُ) **2.** – occurs Imaginally for us as the right and left Eyes of ***She whom God shall make Manifest*** in **i.** script, **ii.** meaning, as well as **iii.** visionary apperception: this being for us a meaning to the *ḥadīth al-haqīqa*'s **4th theophanic sequence**, *the ecstatic attraction of the Exclusive Oneness by the attributive apprehension of the Divine Unicity* (جَذْبَ الْأَحْدِيَّةَ لِصِفَةِ التَّوْحِيدِ).

[205] This ***sūrah*** is a complete rearticulation of the **Sūrah al-Fātiḥa** of the **Qur'ān** (1) in style, rhythm, rhyme and cadence, but with completely different wording and with a gnostic Bayānī thrust in meaning. Those who know the Bayān up to what the Primal Point and the Fruit completed of it, will immediately recognize that thematically this ***sūrah*** summarizes the entire Bayānic doctrine. Since its Revelation in early July 2021 CE, it has acted as the central feature to the first cycle (*rakaᶜ*) of the **Fāṭimīya** *ṣalāt.*

And this short ***tafsīr*** commentary on the **Book of Guidance** (*kitāb al-hudā*) - as endnotes to its English translation - was completed on **Saturday, 26th April 2025 CE**, corresponding to **ᶜAẓīm, 9th of Ḥayy NUR 20**. *And God is a Path of Resplendence*!

339

1 ☆ بابائيل ☆ااام#ااااه☆ باااباا ااا ااا اااال العظيم (.Sat) ملك الحيّاة

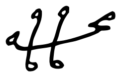
13	8	7	19
6	20	12	9
17	5	10	15
11	14	18	4

47

2 ااا لأأئيل ☆ااام#ااااه ااا لاااااااا ااا اااال الهيكل (.Sun)

11	25	16	22
24	14	19	17
21	15	26	12
18	20	13	23

74

3 م أأأأئيل ☆ااام#ااااه م اااااااااا ااا اااال  الواحد (.Mon)

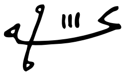
13	8	6	18
5	19	12	9
16	4	10	15
11	14	17	3

45

4 # مالئيل ☆ااام#ااااه # هـ ااالااا ااا اااال الجميل (.Tues)

35	23	25	30
26	29	36	22
32	27	21	33
20	34	31	28

113

5 اااا آوأئيل ☆ااام#ااااه اااا ااا #اااا ااا اااال  القيّوم (.Wed)

8	13	11	18
19	10	16	5
14	7	17	12
9	20	6	15

50

6 هـ للصائيل ☆ااام#ااااه هـ ل لصااا ااا اااال الوجه (.Thurs)

56	42	45	49
41	53	52	46
51	47	40	54
44	50	55	43

192

7 ذتوأئيل ☆ااام#ااااه ذ ت#ااا ااا اااال الوجود (.Fri)

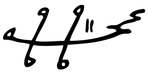
283	295	280	290
282	288	285	293
294	284	291	279
289	281	292	286

1148

8 لأأيّاه ااا☆اام#اااهـ ل اااااااا اااا ااا ااام ملك النّور

12	17	6	14
15	5	20	9
18	11	13	7
4	16	10	19

49

9 هيأئيل ب☆اام#اااهـ♈ م اااا اااااا ااا اااال  ♈ Aries

حدّ الاوّل الحيّاة

20	13	15	10
17	8	22	11
14	19	9	16
7	18	12	21

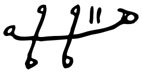
58

10 وأحائيل ج☆اام#اااهـ♉ # اا حاا ااا اااال ♉ Taurus

حدّ الثّانى الكَوْن

16	8	19	14
11	22	7	17
9	15	13	20
21	12	18	6

57

11 مأعائيل د☆اام#اااهـ Ⅱ هـ اا عاا ااا اااال  Ⅱ Gemini

حدّ الثّالث العين

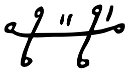
38	43	32	40
41	31	46	35
44	37	39	33
30	42	36	45

153

12 قأقائيل م☆اام#اااهـ ق اااا قاا ااا اااال ملك الحكمة

62	57	56	68
55	69	61	58
66	54	59	64
60	63	67	53

64

13 عقبائيل ز☆اام#اااهـ♋ ع ق باا ااا اااال  ♋ Cancer

حدّ الرّابع الوجود

51	48	61	54
60	55	50	49
46	53	56	59
57	58	47	52

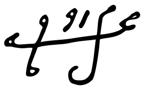
214

14 حتعائيل ح☆ااام#ااااه ♌ ح ت عااا ااا ااا ااال **Leo** ♌

137	125	126	132
127	131	138	124
134	128	123	135
122	136	133	129

حدّ الخامس الجوهر

520

15 ملقائيل ط☆ااام#ااااه ♍ هـ ل قااا ااا ااال  **Virgo** ♍

59	48	54	51
45	60	50	57
52	55	47	58
56	49	61	46

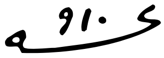
حدّ السّادس العقل

212

16 ممواُئيل #☆ااام#ااااه هـ هـ #ااا ااا ااال ملك القدرة

29	26	40	33
36	37	25	30
24	31	35	38
39	34	28	27

128

17 وحأئيل ك☆ااام#ااااه Ω # ح ااا ااا ااال  **Libra** Ω

16	8	19	14
11	22	7	17
9	15	13	20
21	12	18	6

حدّ السّابع الرّوح

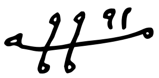
57

18 هيهائيل ل☆ااام#ااااه ♏ م م اااا ااا ااا ااال **Scorpio** ♏

15	18	21	8
17	12	11	22
10	23	16	13
20	9	14	19

حدّ الثّامن النّفس

62

19 هيهائيل اااا☆ااام#ااااه م اااا م ااا ااا ااال  ملك العلم

15	18	21	8
17	12	11	22
10	23	16	13
20	9	14	19

62

20 هيائيل س☆اآم#ااااهـ ☽☉☾ م اااا هـ آا آا اااال **Ophiuchus** ☽☉☾

16	28	22	31
30	23	25	19
27	17	32	21
24	29	18	26

حدّ التّاسع الرّزق

97

21 هأوائيل ع☆اآم#ااااهـ ♐ م آا # آا آا اااال **Sagittarius** ♐

14	9	19	12
11	20	6	17
8	15	13	18
21	10	16	7

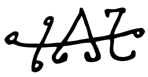
حدّ العاشر الحكمة

54

22 أأهائيل هـ☆اآم#ااااهـ آا آا مآا آا اااال ملك القدرة

12	15	18	4
17	5	11	16
6	20	13	10
14	9	7	19

49

23 هھأئيل ف☆اآم#ااااهـ ♑ م م آا آا آا اااال  **Capricorn** ♑

13	16	19	5
18	6	12	17
7	21	14	11
15	10	8	20

حدّ الاحدى والعشر العلم

53

24 أقهائيل ص☆اآم#ااااهـ ♒ آا ق م آا آا اااال **Aquarius** ♒

38	45	31	34
32	33	39	44
43	40	36	29
35	30	42	41

حدّ الثّاني والعشر الفعل

148

25 أأقائيل ☆اآم#ااااهـ آا آا ق آا آا اااال ملك القيّوم

42	39	35	28
34	29	41	40
37	44	30	33
31	32	38	43

144

26 هاأأئيل ق☆ااام#ااااه♓ م ااا ااا ااا ااا اااال

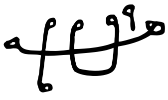
Pisces ♓

حدّ الثّالث والعشر الموت

12	15	18	4
17	5	11	16
6	20	13	10
14	9	7	19

49

27 وقهأئيل ☆ااام#ااااه ر #ق م ااا ااا اااال



محدود الاوّل الجسم

♈

40	32	43	38
35	46	31	41
33	39	37	44
45	36	42	30

153

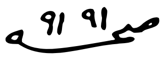
28 أأأأيّاه ☆ااا☆ااام#ااااه ااا ااا ااا ااا اااا ااام

ملك العظيم

8	6	4	2
4	2	8	6
2	4	6	8
6	8	2	4

20

29 اليأئيل ☆ااام#ااااه ش ااال اااا ااا ااا اااال



محدود الثّانى العرض

♉

28	18	24	13
16	21	19	27
17	29	14	23
22	15	26	20

83

30 وليأئيل ☆ااام#ااااه ت #ل اااا ااا ااا اااال

محدود الثّالث العمق

♊

25	18	30	15
21	24	16	27
14	29	19	26
28	17	23	20

88

31 بهوأئيل ☆ماام#ااااه ه ب م # ااا ااا اااال

ملك اللطف

6	20	16	13
17	12	7	19
11	14	22	8
21	9	10	15

55

32 فوتأئيل ☆اآم#ااااهـ ث ف # ت ااا ااا ااااال محدود الرّابع الحجم

♋

133	127	138	130
129	139	124	136
126	134	131	137
140	128	135	125

528

33 كموئيل ☆اآم#ااااهـ خ ك هـ# ااا ااا ااااال محدود الخامس الماهية

♌

30	20	35	23
26	32	21	29
19	31	24	34
33	25	28	22

108

34 يلأئيل ☆#اآم#ااااهـ ه اااا ل ااا ااا ااا ااااال ملك القهر

28	18	24	13
16	21	19	27
17	29	14	23
22	15	26	20

55

35 أبأئيل ☆اآم#ااااهـ ذ اآب ااا ااا ااا ااااال محدود السّادس الكمية

♍

12	7	17	10
9	18	4	15
6	13	11	16
19	8	14	5

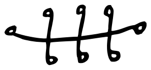
46

36 ثأأئيل ☆اآم#ااااهـ ض #ااا ااا ااا ااا ااااال محدود السّابع الحركة

♎

140	141	129	134
133	130	144	137
143	138	132	131
128	135	139	142

544

37 ويوئيل ☆اآم#ااااهـ ظ #اااا # ااا ااا ااااال  محدود الثّامن الإتجاه

♏

18	15	21	10
12	19	9	24
11	22	14	17
23	8	20	13

64

38 يكبائيل ☆اااااآم#ااااهـ ااااك ب آآ آآ ااال ملك الجواد

11	25	16	22
24	14	19	17
21	15	26	12
18	20	13	23

74

39 تفكائيل ☆آآم#ااااهـ غ ت☆ك آآ آآ ااال محدود التّاسع البصيرة

☽☉☾

136	143	130	133
131	132	137	142
141	138	135	128
134	129	140	139

542

40 حوقائيل ☆آآم#ااااهـ ژ ح#ق آآ آآ ااال محدود العاشر اللمس

♐

37	32	44	43
45	42	38	31
34	35	41	46
40	47	33	36

156

41 حوبائيل ☆آآم#ااااهـ گ ح#ب آآ آآ ااال محدود الاحدى والعشر الذّوق

♑

20	13	15	10
17	8	22	11
14	19	9	16
7	18	12	21

58

42 حسأئيل ☆هـ آآم#ااااهـ حس آآ آآ آآ ااال ملك القسط

18	30	24	33
32	25	27	21
29	19	34	23
26	31	20	28

111

43 سبأئيل ☆آآم#ااااهـ چ س ب آآ آآ آآ ااال محدود الثّاني والعشر الرّائحة

♒

18	30	24	33
32	25	27	21
29	19	34	23
26	31	20	28

105

44 يوهائيل ☆ااام#ااااهپ   ی#م ااا ااا ااا اااال   محدود الثّالث والعشر الصّوت

♓

8	19	13	23
22	14	16	11
18	9	24	12
15	21	10	17

63

45 أهائيل ☆ ☆ااام#ااااه   ااام ااا ااا ااا اااال   ملك الملك

12	15	18	4
17	5	11	16
6	20	13	10
14	9	7	19

49

46 هاأأيّاه أ☆ااام#ااااه 🜁   م ااا ااا ااا ااااااام   🜁

12	6	4	2
4	2	12	6
2	4	6	12
6	12	2	4

24

47 سوأئيل إ☆ااام#ااااه △   س# ااا ااا ااا اااال   △

29	24	22	34
21	35	28	25
32	20	26	31
27	30	33	19

109

48 حعفأئيل أُ☆ااام#ااااه ▽   حع ف ااا ااا اااال   ▽

53	49	42	56
43	55	54	48
58	44	47	51
46	52	57	45

200

49 هانأئيل أ☆ااام#ااااه 🜃   ااام ااا ااا اااال   🜃

18	23	28	29
32	25	22	19
21	20	31	26
27	30	17	24

98

ص ह।।।।#म।।।☆

لِلْبَيَانِ الْفَارِسِيِّ، وَأَكْمَلْنَا هَذَا الْكِتَابَ أَوَّلًا، وَفِي يَوْمِ الْعَدَالِ فِي سَاعَةِ الشَّمْسِ عِنْدَمَا كَانَتْ مَرَاتِبَةُ الْقَمَرِ الْمُتَضَائِلِ فِي بُرْجِ الْجَوْزَاءِ مَعَ الزُّهْرَةِ، وَكَفَى بِاللَّهِ حُجَّةً وَشَهِيدًا عَلَى الْعَالَمِينَ، لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِهِ الْعَلِيِّ الْأَعْلَى، لَا إِلَهَ إِلَّا هُوَ الْوَاحِدُ النَّوَّارُ، إِنَّهُ هُوَ الْقَهَّارُ الْمَرْهُوبُ، وَإِنَّنِي أَنَا الْعَزِيزُ الْمَحْبُوبُ.

قُل رَّبِّيٓ أَعۡلَمُ مَن جَآءَ بِٱلۡهُدَىٰ وَمَنۡ هُوَ فِي ضَلَٰلٖ مُّبِينٖ

﴿قرآن، سورة القصص، الآية ٨٥﴾.

أَشْهَدُ إِنَّنِي أَنَا الْقُدُّوسُ الأَزَلِيُّ وَنُورُ الحَيِّ

7 July 2021 CE

٣٣٩

صٓ قُلْ هُوَ اللَّهُ صَمَدٌ ١ اللَّهُ الْأَحَدُ ٢ لَمْ يَزَلْ وَلَا يَزَالُ ٣ وَلَمْ يَكُنْ لَهُ كُفُوًا قَدَرٌ ٤ وَلَا عَدْلٌ وَلَا شَبْهَةٌ وَلَا قَرِينٌ وَلَا مِثَالٌ ٥ إِذْ هُوَ اللَّهُ أَزَلٌ ٦ اللَّهُ الْوَحَدُ ٧ لَمْ يَزَلْ وَلَا يَزَالُ ٨ وَلَمْ يَكُنْ لَهُ كُفُوًا أَصْمَدٌ ٩

١٩ سُورَةُ الْخَلْقِ

بِسْمِ اللَّهِ الْأَخْفَفِ الْأَهْدَىٰ ١

سُبْحَانَ اللَّهِ نُورِ الْعَالَمِينَ ٢ الْعَلِيِّ الْحَمِيدُ ٣ سُلْطَانُ قِيَامَةِ الدِّينِ ٤ إِيَّاكَ نَعْرِفُ وَإِيَّاكَ نَصْطَفِينُ ٥ اِهْدِنَا صِرَاطَ الْعَلِيِّينَ ٦ صِرَاطَ الَّذِينَ نُورَ عَلَيْهِمْ غَيْرِ النَّفِيِّ عَلَيْهِمْ وَلَا النَّارِينَ ٧

ٱلْخُطْبَةُ ٱلْخِتَامِيَّةُ

وَقَدْ كَتَبْنَا هَذَا كِتَابَ الْهُدَىٰ سُرِيعًا، بِعَوْنِ اللَّهِ وَقُوَّتِهِ وَقُدْرَتِهِ، وَبِإِلْهَامَاتِهِ الْغَيْبِيَّةِ الَّتِي لَا تَنْقَطِعُ عَلَيْنَا، وَفِي ١٩ أَيَّامٍ لِشَهْرِ الرَّحْمَةِ فِي السَّنَةِ ١٧٤ بَدِيعِ الْكُلِّشَيْءِ الْبَيَانِيَّةِ الَّتِي هِيَ السَّنَةُ بِعَدَدِ اللَّهِ حَقٌّ، وَفِي كُورِ ١٤٣ مَا بَيْنَ دَوْرَانِ الْمُصْطَفَيْنِ وَالْمُنْذِرِ وَخِلَالَ شَهْرِ النُّورِ فِي السَّنَةِ ١٦ النُّورَانِيَّةِ الْفَاطِمِيَّةِ، وَقَدْ كَتَبْنَا هَذَا الْكِتَابَ الْهُدَى فِي نَفْسِ الْوَقْتِ أَثْنَاءَ كِتَابَةِ الْكِتَابِ التَّبْيِينِ الشَّرِيفِ الْقَوِيِّ فِي إِمْنَاحِ هَيَاكِلِ الرُّؤْيَةِ الَّذِي مَكْتُوبٌ بِاللُّغَةِ الْفَارِسِيَّةِ فِي تَفْسِيرِ الْبَابِ الْأَوَّلِ مِنْ الْوَاحِدِ الْأَوَّلِ

الْبُلْدَانِ ٣٥ وَكَثَّرُوا فِيهِنَّ الْفَسَاقَ وَالْفَسَادَ ٣٦ لَعِنَ عَلَيْهِمْ رَبُّكَ بِعَذَابِ الْوَبَاءِ ٣٧
إِنَّ رَبَّكَ لَبِالْقَصَادِ ٣٨ وَذَلِكَ لِظُهُورِكَ بِالْمَلَإِ ٣٩ وَلِمُعَاقَبَةِ غَفْلَةِ الْإِنْسَانِ ٤٠ الَّذِينَ قَدْ
يُدْمِرُوا الْأَرْضَ بِهَدَرَانٍ ٤١ وَيُدْمِرُوا خَلْقَ اللَّهِ بِالْفِتْنَانِ ٤٢ أُولَٰئِكَ يَقُودُونَ الْأَرْضَ
إِلَى الْإِنْفِجَارِ ٤٣ بَيْنَمَا يَمْلَأُونَ جُيُوبَانِ ٤٤ فَجَاءَ الْمَلَائِكَةُ مِنْ رَبِّكَ بِجُنُودِهِمْ صَفًّا
صَفًّا ٤٥ لِمُسَاعَدَتِكَ يَا وَحِيدُ حَقًّا حَقًّا ٤٦ مِنْ أَجْلِ مَنْعٍ وَدَمَارٍ أُولَئِكَ الْفُسَّاقِ ٤٧
وَيَوْمًا قَرِيبًا إِنَّا نَقُولُ يَا أَيُّهَا نَفْسُ اللَّهِ ٤٨ تَعَالَ إِلَى وَادِ نُورِكَ رَاضِيَةً مَرْضِيَّةً ٤٩
وَادْخُلِهِ مَعَ نَاوِرِينَكَ ٥٠ وَادْخُلْ جَنَّةَ نُورِ الْبَيَانِ وَادْخُلْ بِجَنَّتِي الْعَدْنِ عَلَيْكَ حَتَّى
يَوْمِ الْوَصَالِ ٥١ يَوْمَئِذٍ الَّذِي سَتَنْضُمُّ إِلَيَّ وَسَأُعَانِقُكَ فِي هَاهُوتِ اللِّقَاءِ ٥٢ وَالرَّاحَةُ
فِي حُضْنِي سَوْفَ أَقْبِلُكَ عَزِيزِي مَحْبُوبِي حَتَّى يَوْمِ الرَّجَاعِ ٥٣ وَسَنُيرِهُمْ قَهْرَنَا فِي
ظَاهِرَاتِهِمْ وَبَاطِنَاتِهِمْ أُولَٰئِكَ الَّذِينَ أَنْكَرُوا وَظَلَمُوا صُبْحَ اللَّهِ الْأَزَلِيَّةَ الْأَنْوَرِيَّةَ
وَمِرْآتَهُ نَيِّرُ اللَّهِ الْأَعْظَمِيَّةَ الْأَمْجَدِيَّةَ ٥٤ وَسَيَعْلَمُونَ الَّذِينَ الظَّالِمُونَ النَّاقِضُونَ
الْفَاسِدُونَ الْفَاسِقُونَ الْهَبَائِيُونَ أَيَّ مَنْقَلَبٍ يَنْقَلِبُونَ ٥٥

١٨ سُورَةُ الْفَاطِرِ

بِسْمِ اللَّهِ الْأَخْفَفِ الْأَهْدَىٰ

الْأَهْدَىٰ ٧ وَوَجَدَكَ تَسْجُدُ بِأَسْمَائِكَ الْأَعْلَىٰ ٨ فَأَمَّا الصِّفَاتُ هُمْ تُقَرِّرُ ٩ وَأَمَّا الْأَفْعَالُ
هُمْ تُنَوِّرُ ١٠ وَأَمَّا بِنِعْمَةِ اللَّهِ كُلٌّ يُحَدِّثُ ١١

١٧ سُورَةُ الإِنْفِجَارِ

بِسْمِ اللَّهِ الْأَحْفَفِ الْأَهْدَىٰ

وَالْفَجْرُ إِذَا تَجَلَّىٰ ١ وَالنَّهَارُ إِذَا يَضِئُ ٢ لِمَاذَا خُلِقَ الدُّورَاءُ وَالْكُورَاء ٣ فِي إِبْدَاعِ
الذَّكَرِ وَالْأُنثَىٰ ٤ إِنَّ كَشْفًا لَجَلَّىٰ ٥ فَسَبِّحْ مَنْ عَبَدَ وَسَجْدَىٰ ٦ وَحَسَّنَ بِالصَّدَقَىٰ ٧
فَسَتَنِيرُهُ لِلنُّورَاء ٨ وَأَمَّا مَنْ تَمَسَّكَ وَاسْتَمَرَّاءَ ٩ وَأَمَّا مَنْ نَقَضَ بِعَهْدِ اللَّهِ ١٠ فَدَخَلَ
فِي نَفْيِ اللَّهِ وَشَرَكَ بِأَمْرِ اللَّهِ ١١ وَفَعَلَ كَهَبَاءِ اللَّهِ ١٢ فَتَصْبِحُ شَجَرَةُ النَّفْيِ لِلَّهِ ١٣ وَإِنْ
لَنَا عَلَيْهِ لِلْهُدَىٰ ١٤ وَإِنَّ لَنَا لِلْآخِرَةِ وَالْعُقْبَىٰ ١٥ بَلْ لَهُ النَّارُ وَشَقَقَىٰ ١٦ الَّذِي نَقَضَ
وَتَوَلَّىٰ ١٧ وَيَقْطَعُ عُرْوَةَ الْوُثْقَى الَّذِي مَا لَهُ رَزْقَىٰ ١٨ وَمَا عِنْدَهُ نِعْمَةُ اللَّهِ ١٩ إِلَّا إِذَا
تَابَ بِوَجْهِ اللَّهِ ٢٠ وَسَوْفَ اللَّهُ يَقْضَىٰ ٢١ وَقُلْ تَبَّتْ وَجُودٌ لَدُنْيَانِ **٢٤٣** ٢٢ وَأَهْلُهُ ٢٣
وَمِمَّا قَدْ كَسَبَ أَمْوَالُهُ سَيَدْخُلُ جَهَنَّمَ بِيَدِهِ ٢٤ وَعَذَابُهُ سَوْفَ أَعْمَالُهُ ٢٥ وَلَعْنَةُ اللَّهِ
عَلَيْهِ وَأَنْسَالِهِ إِلَى أَبَدِ الْآبِدِينَ بِكُلِّهِ ٢٦ وَقُلْ وَالإِنْفِجَارُ ٢٧ وَصُبَاحٍ تِسْعٍ ٢٨ وَالشَّفَقِ
وَالظِّلَّةِ ٢٩ وَالصُّبْحُ إِذَا يَصِيرُ ٣٠ ذَلِكَ بَيْعَةٌ لِذِي عَقْلٍ، أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ
بِرَجَاعٍ ٣١ غِيَا ذَاتِ السُّقَامِ ٣٢ الَّتِي لَنْ يُخْلَقَ مِثْلُهَا فِي الْغُثْيَانِ ٣٣ وَنِيُويُورْكَ الَّذِينَ
قَامُوا بِنِيَانٍ حَتَّى سَمَاءٍ ٣٤ وَهِيتْلَرُ ذِي الْإِرْهَابِ وَتْرَامْپُ ذِي الْغُرُورَانِ الَّذِينَ هَلَكَ

أَظْهَرَ مُحَمَّدًا رَسُولَ اللهِ مِنْ قَبْلُ، وَأَظْهَرَ عَلِيًّا قَبْلَ مُحَمَّدٍ مِنْ بَعْدُ، كَيْفَ يَشَاءُ بِأَمْرِهِ، إِنَّهُ كَانَ عَلَى كُلِّ شَيْءٍ قَدِيرًا، كتاب پنج شأن، فصل بهاء، شأن آيات، ص ١٧٦﴾، وَلَا إِلٰهَ إِلَّا أَنْتَ، يَا نَفْسَ الْوَاحِدِ لِنُورِ الْبَيَانِ، لِذٰلِكَ، إِنَّنَا نَسْأَلُ مِنْكُمْ، يَا كُلَّشَيْءٍ جَمِيعًا، بِوُضُوحٍ: أَلَسْتُ بِرَبِّكُمْ؟ لِذَا، إِذَا كُنْتُمْ قَالُوا: "بَلَى، شَهِدْنَا"، فَتَقَبَّلُونِي، يَا كُلَّشَيْءٍ، يَا نَاوِرُونَ الْبَيَانِ، مِنَ الآنَ فَصَاعِدًا، جَمِيعُكُمْ، النِّسَاءُ وَالرِّجَالُ مَعًا، لِتَقُولُوا كُلَّمَا تَسَلَّمْتُمْ لِبَعْضِكُمْ الْبَعْضِ: النُّورُ عَلَيْكُمْ، وَتُجِبْنَ: وَعَلَيْكُمُ النُّورُ ٤٣ وَهٰذَا كِفَايَةٌ، نُورٌ عَلَى نُورٍ عَلَيْكُمْ، حَتَّى الْقِيَامَةِ الأُخْرَى بَعْدَ هٰذِهِ، وَهِيَ قِيَامَةُ هِيَ يُظْهِرُهَا اللّٰهُ فِي الْعَدَدِ ٣٠٣، جَلَّ فَاطِرِيَّتُهَا الْفَاطِمِيَّةُ، يَا نُورِي مِنْ نُورِي، فِي نُورِي، إِلَى نُورِي، عَلَى نُورِي الْبَيَانُ، قَدْ أَنْجَيْنَاكُمْ يَا أَهْلَ الْبَيَانِ، يَهْدِي اللّٰهُ بِنُورِنَا مَنْ يَشَاءُ، وَيَرْفَعُ اللّٰهُ لِنُورِنَا مَنْ يُرِيدُ، لَا إِلٰهَ إِلَّا هُوَ، إِنَّهُ رَبٌّ لِكُلِّ شَيْءٍ، وَاللّٰهُ يُصَلِّي وَيُنَوِّرُ عَلَى الَّذِينَ آمَنُوا بِاللّٰهِ وَآيَاتِهِ، وَهُمْ بِلِقَاءِ رَبِّهِمْ مُوقِنُونَ، لَا إِلٰهَ إِلَّا الَّذِي كُلٌّ بِهِ مُوقِنُونَ ٤٤ إِنِّي كُنْتُ مُتَأَلِّهًا الْمَجْذُوبَ، وَإِنَّكَ أَنْتَ الْعَزِيزُ الْمَحْبُوبُ ٤٥

١٦ سُورَةُ الصُّبَاحِ

بِسْمِ اللّٰهِ الأَخْفَفِ الأَهْدَىٰ

وَالصُّبَاحِ ١ وَالْغُرُوبِ إِذَا اللَّيْلَةُ ٢ مَا وَعَدَكَ رَبُّكَ الأَعْلَىٰ ٣ أَنَّ الآخِرَةَ أَعْظَمُ مِنَ الأُولَىٰ ٤ وَلَسَوْفَ يُنَوِّرُكَ رَبُّكَ فَتَرْضَىٰ ٥ أَلَمْ يَجِدْكَ بِحَيِّ الأَحْيَىٰ ٦ وَوَجَدَكَ بِهِدَايَةِ

بِعُنْوَانِ قَوْمِ الآفِكِ، لِأَنَّهُمْ مَظَاهِرُ شَجَرَةِ النَّفْيِ، وَرَجُوعَةُ قَوْمِ الأَفِكِ أَجْمَعِينَ ٤١ وَإِنَّ اعْلَمُوا بِعَيْنِ الْيَقِينِ أَنَّ إِنَّا لَسْنَا أَبَا شُرُورٍ، وَلَا هَبَاءَ النَّارِيَّاتِ، وَلَا أَمْثَالَهُمْ - لَعْنَةُ اللهِ عَلَيْهِمْ أَجْمَعِينَ فِي كُلِّ حِينٍ وَكُلِّ شَأْنٍ - وَلَسْنَا هُنَا لِتَضْلِيلِكُمْ، بَلِ اللهُ رَبِّي وَرَبُّكُمْ قَدْ بَعَثْنَا عَلَيْكُمْ، وَأَرْسَلَنَا عَلَيْكُمْ لِيَرْفَعَكُمْ كُلُّكُمْ أَجْمَعِينَ إِلَى ذُرْوَةِ النُّورِ، لِذٰلِكَ اسْمَعُونَا إِنْ كُنْتُمْ سَامِعِينَ، وَاقْبَلُونَا إِنْ كُنْتُمْ قَابِلِينَ، وَاصْدُقُونَا إِنْ كُنْتُمْ صَادِقِينَ، وَافْهَمُونَا إِنْ كُنْتُمْ فَاهِمِينَ، وَوَافِقُونَا إِنْ كُنْتُمْ وَافِقِينَ، وَاعْرِفُونَا إِنْ كُنْتُمْ عَارِفِينَ، وَانْصُرُونَا إِنْ كُنْتُمْ نَاصِرِينَ، وَأَفِيزُونَا إِنْ كُنْتُمْ فَائِزِينَ، يَا أَيُّهَا بَقِيَّةُ الْحَقِّ، يَا أَهْلَ الْبَيَانِ، حَتَّى إِنْ شَاءَ اللهُ تَعَالَى، وَتَبَاهَى، وَبِعَوْنِهِ وَقُوَّتِهِ وَقُدْرَتِهِ، سَتَحْدُثُ الْأُمُورُ كَمَا حَدَثَ فِي أَيَّامِ سُلَيْمَانَ بْنِ دَاوُدَ، حَيْثُ لَمْ يَكُنْ فَوْقَ الْأَرْضِ مِنْ شَيْءٍ إِلَّا وَأَنَّهُ كَانَ فِي ظِلِّ خَاتَمِهِ، الْإِسْمِ الْأَعْظَمِ، وَاسْتَعْبَدَ اللهُ بِسُلَيْمَانَ بْنِ دَاوُدَ كُلَّ مَا عَلَى الْأَرْضِ حِينَئِذٍ، مِنَ الْإِنْسِ وَالْجِنِّ، وَمَا تَحْتَهُمْ وَمَا وَرَاءَهُمْ، وَكَذٰلِكَ اعْلَمُوا بِأَنَّ هٰذَا كِتَابُ الْهُدَى، مِثْلُ رِسَالَةِ الْهُدْهُدِ لِمَلِكَةِ سَبأَ، بَيَانٌ لِلزَّمَانِ، إِنْ كُنْتُمْ عَاقِلِينَ، وَبِضَرْبِ الْمَثَلَاتِ، اللهُ أَنْتُمْ فِي اللهِ وَبِاللهِ عَمِيقًا عَارِفِينَ، وَبِتَمْثِيلَاتِهِ الْعَالِيَاتِ أَنْتُمْ مُدْرِكِينَ، وَفِي الْآفَاقِ وَأَنْفُسِكُمْ بِآيَاتِهِ أَنْتُمْ مُحَقِّقِينَ وَمَغُوصِينَ ٤٢ بَلْ وَلَا رَيْبَ فِي ذٰلِكَ، اعْرِفُوا أَنَّهُ بِعِلْمِ الْيَقِينِ، ثُمَّ بِعَيْنِ الْيَقِينِ، ثُمَّ بِحَقِّ الْيَقِينِ، وَثُمَّ بِوَجْهِ الْيَقِينِ الْحَقِّ، بِالْحَقِّ حَقًّا حَقًّا، إِنَّا نَحْنُ مَنْ أَظْهَرَ اللهُ، حَقًّا حَقًّا، بِالْحَقِّ الَّذِي تَجَلَّى تَمَامًا، كَمَا نُقْطَةُ الأُولَى قَالَ ﴿إِنَّ اللهَ لَيُظْهِرَنَّ مَنْ يُظْهِرُهُ اللهُ، مِثْلَ مَا قَدْ

ٱلسِّجِّينِيَّةُ مِرارًا وَتِكْرارًا، وَهَجَمُوا، وَدَفَعَ ٱللّٰهُ، وَٱللّٰهُ خَيْرُ ٱلدَّافِعِينَ ٣٨ وَلٰكِنْ فِي تِلْكَ الأَوْقَاتِ، وَمِنْ خِلَالِ مُؤَامَرَاتِ الأَعْدَاءِ، فَقَدْ فَقَدْنَا القُرْبَ مِنْ وَالِدَيْنَا، وَفَقَدَا هُمَا مَنْزِلَهُمَا، وَمَعِيشَتَهُمَا، وَصِحَّتَهُمَا، وَبِسَبَبِ ضُغُوطِ هَؤُلَاءِ الشَّيَاطِينِ تُوُفِّيَ وَالِدِي، وَمَاتَ بِسَبَبِ السَّرَطَانِ عَنْ عُمْرٍ يُنَاهِزُ اثْنَتَيْنِ وَسِتِّينَ سَنَةً، ثُمَّ لَاحِقًا قَامَ هَؤُلَاءِ الشَّيَاطِينُ وَالجُبَنَاءُ الْمَجْهُولُونَ بِمُطَارَدَتِنَا عَبْرَ الْقَارَّاتِ، وَكَمَا تَعْلَمُونَ قَتَلُوا زَوْجَتَنَا الحَبِيبَةَ وَأُمَّ نُورِنَا، وَكَذٰلِكَ الْعَدِيدَ وَالْعَدِيدَ وَالْعَدِيدَ وَالْعَدِيدَ مِنَ الْوَاقِعَاتِ الأُخْرَى وَقَعَتْ أَيْضًا ٣٩ بَلْ إِنَّ هَؤُلَاءِ الشَّيَاطِينَ الهَبَائِيِّينَ أَسْوَأُ جِدًّا، حَتَّى بِكَثِيرٍ، مِنْ مُشْرِكِي قُرَيْشٍ فِي زَمَنِ مُحَمَّدٍ رَسُولِ اللّٰهِ، وَلٰكِنَّنَا وَقَفْنَا ضِدَّهُمْ بِحَزْمٍ، وَقَدْ فَعَلْنَا ذٰلِكَ مِنْ أَجْلِ حَقِيقَةِ الْبَيَانِ، وَنُقْطَةِ الأُولَى، وَأَدِلَّائِهِ الحَيِّ، وَمِرْآتِهِ وَجْهِ اللّٰهِ النُّورِ الأَزَلِيَّةِ الْبَهِيَّةِ الأَبْهَجِيَّةِ، هٰكَذَا، بِحَقِّ الإِنْصَافِ، كُونُوا مُنْصِفِينَ، وَلَا تُنْكِرُوا، وَلَا تُعْرِضُوا مِنَّا أَبَدًا، كَمَا فَعَلَ بَعْضُ هَؤُلَاءِ الأَشْخَاصِ غَيْرِ الْمُخْلِصِينَ فِي زَمَنِ مِرْآةِ اللّٰهِ الأَزَلِيَّةِ، حِينَ فَعَلُوا مَا فَعَلَ أَهْلُ السَّقِيفَةِ مِنْ قَبْلُ ضِدَّ أَسَدِ اللّٰهِ، وَوَلِيِّ اللّٰهِ الأَكْبَرِ الأَعْظَمِ، وَسَيِّدَةِ النِّسَاءِ لِلْعَالَمِينَ، وَوَجْهِ اللّٰهِ الأَبْهَى الأَجْمَلِ، عَلَيْهِمْ نُورُ الأَنْوَارِ - وَلَعَنَ اللّٰهُ أَعْدَاءَهُمْ أَجْمَعِينَ فِي أَبَدِ الآبِدِينَ - فَلَا تُنْكِرُوا، وَلَا تُعْرِضُوا مِنَّا أَبَدًا، يَا عَزِيزَانِي، يَا مَحْبُوبَانِي، يَا كُلَّشَيْءِ، إِنْ كُنْتُمْ مُنْصِفِينَ ٤٠ وَمَعَ ذٰلِكَ، فَإِنَّ جَمِيعَ الْعَلَامَاتِ الأُخْرَى الَّتِي ذُكِرَتْ فِي الْبَيَانِ قَدْ تَحَقَّقَتْ بِالفِعْلِ عَلَيْنَا، مِثْلَ كُلِّ نَفْيِيَّاتٍ مِنْ ظُهُورِ الْقَبْلِ كُلِّيًّا، يَدْخُلُونَ عَلَيْنَا فِي صُوَرِ الْهَبَائِيِّينَ، وَلِهٰذَا جَعَلْنَاهُمْ

أُحِبُّ كُلَّ وَاحِدٍ مِنْكُمْ، كَمَا يُحِبُّ ٱللّٰهُ كُلَّ وَاحِدٍ مِنْكُمْ، رَبِّي وَرَبُّكُمْ، رَبُّ ٱلْعَالَمِينَ، ٱلَّذِي أَرْسَلَنِي إِلَيْكُمْ بِٱلْحَقِّ، حَقًّا حَقًّا ٣٢ إِذْ أَنَّ بِٱللّٰهِ، إِنَّنِي مَظْهَرُ ٱلْآيَةِ ﴿لَيْسَ كَمِثْلِهِ شَيْءٌ﴾، سورة الشورى، الآية ١١، بِٱلْحَقِّ، حَقًّا حَقًّا، ٱلَّذِي مُقْتَرِنٌ فِي حِسَابِ ٱلْعَدَدِ مَعَ نُقْطَةٍ أُخْرَىٰ، أَفَلَا تَفْهَمُونَ؟ ٣٣ فَلَا تُنْكِرُونَا أَبَدًا، يَا عَزِيزَانِي يَا مَحْبُوبَانِي، بِأَنَّ إِنَّنِي أَنَا مَحْبُوبُكُمْ بِٱلْحَقِّ، حَقًّا حَقًّا، وَأَنْتُمْ أَحِبَّائِي بِٱلْحَقِّ، حَقًّا حَقًّا ٣٤ فَلَا تُنْكِرُونَا أَبَدًا، يَا عَيْزَانِي، يَا مَحْبُوبَانِي، يَا كُلَّشَيْءِ، أَدْرِكُوا أَنَّهُ لَوْ لَمْ يُظْهِرْنِي ٱللّٰهُ ٱلْآنَ، لَكَانَ أَعْدَاءُ ٱلْبَيَانِ قَدْ دَمَّرُوا كُلَّشَيْءِ، وَأَيْضًا كُلَّ شَيْءٍ، وَهٰذِهِ لَيْسَتْ إِرَادَةَ ٱللّٰهِ، لِأَنَّ مَظْهَرِي ٱلْآنَ يُثْبِتُ أَيْضًا، إِلَى ٱلْأَبَدِ ٱلْآبِدِينَ، حَقِيقَةَ ظُهُورِ ٱلْبَيَانِ، وَٱلْحَقِيقَةَ ٱلَّتِي لَا يُمْكِنُ دَحْضُهَا لِلنُّقْطَةِ ٱلْأُولَىٰ، وَٱنْحِرَافًا مُطْلَقًا لِأَعْدَائِهِ كُلِّهِمْ أَجْمَعِينَ، وَكَذٰلِكَ ٱنْحِرَافَ ٱلْهَبَاءِ، وَٱلْمُلْتَزِمِينَ ضَالِّينَ، مِنْ قَبْلُ إِلَى ٱلْآنِ ٣٥ فَلَا تُنْكِرُونَا أَبَدًا، يَا عَيْزَانِي، يَا مَحْبُوبَانِي، يَا كُلَّشَيْءِ، لِأَنَّ ٱلدُّنْيَا وَكُلَّ ٱلْأَجْيَالِ ٱلْقَادِمَةِ ٱلَّتِي لَمْ تُولَدْ بَعْدُ، يَحْتَاجُونَ بِأَنْوَارِنَا مَعًا: ٱلنُّورِ ٱلنُّورِ عَلَى ٱلنُّورِ ٱلنُّورِ ٣٦ فَلَا تُنْكِرُونَا أَبَدًا، يَا عَيْزَانِي، يَا مَحْبُوبَانِي، وَلَا تُعَامِلُونَا كَمَا لَقَدْ عَامَلَ أَهْلُ ٱلْهَبَاءِ عَلَيْنَا، وَلَا تُصْبِحُوا مِثْلَ أَهْلِ ٱلْفُرْقَانِ، كَمَا لَقَدْ عَامَلُوا ٱلنُّقْطَةَ ٱلْأُولَىٰ، فَلَا تُنْكِرُونَا أَبَدًا ٣٧ يَا عَيْزَانِي، يَا مَحْبُوبَانِي، يَا كُلَّشَيْءِ، ٱعْلَمُوا أَنَّنَا مُنْذُ مَا يَقْرُبُ مِنْ تِسْعَةَ عَشَرَ عَامًا، وَقَفْنَا وَحْدَنَا، وَلٰكِنَّنَا حَازِمُونَ مِثْلَ أَقْدَمِ ٱلصَّخْرَةِ، مُحَصَّنَةٍ عَلَىٰ جَبَلِ ٱلْقَافِ، وَضِدَّ ٱلْقُوَى ٱلْمَرْئِيَّةِ وَغَيْرِ ٱلْمَرْئِيَّةِ عَلَىٰ حَدٍّ سَوَاءٍ، مِنْ كُلِّ ٱتِّجَاهٍ، وَفِي تِلْكَ ٱلْأَوْقَاتِ، هَاجَمَتْنَا هٰذِهِ ٱلْقُوَّاتُ

☆ااام#ااااهٔ☆ ص ☆ااام#ااااهٔ☆

ٱلرُّوحَانِيِّينَ، مِنْ عَالِينَ ٱلْغَيْبِ إِلَىٰ سَافِلِينَ ٱلظَّاهِرِ، مِنْ أَوَّلِينَ إِلَىٰ آخِرِينَ ٢٦ إِنَّ يَا أُمَّةَ ٱلْحَقِّ، أَلَّا تُعْرِضُوا عَنْ هٰذَا ٱلْعَبْدِ نُورِ ٱلْحَقِّ، وَلَا تُعْرِضُوا عَنْ ٱللّٰهِ، رَبِّي وَرَبِّكُمْ، وَرَبِّ آبَائِكُمُ ٱلْأَوَّلِينَ، رَبِّ ٱلسَّمَاوَاتِ وَٱلْأَرْضِ وَمَا بَيْنَهُمَا بِٱلْحَقِّ، رَبِّ ٱلْعَالَمِينَ، إِنْ كُنْتُمْ بِعِزَّةِ ٱللّٰهِ خَاشِعِينَ وَٱلْخَاضِعِينَ، وَإِنْ كُنْتُمْ بِحُبِّهِ عَلَيْكُمْ وَافِينَ، وَأَنْتُمْ مِنْ أَحِبَّائِهِ ٱلصَّادِقِينَ وَمُؤْمِنِيهِ ٱلْمُحِبِّينَ ٢٧ إِذْ أَنَّ كُلَّ ٱلْبَيَانِ، وَكُلَّ حَقِيقَةِ دِينِكُمْ، فِي كُلِّ حِينٍ وَكُلِّ شَأْنٍ، فِي يَدِي، وَٱلْبَيَانُ طَائِفٌ عَلَىٰ حَوْلِ قَوْلِي وَحُضُورِي، وَٱلْبَيَانُ نَفْسُهُ حُجَّتِي بَالِغَةٌ مُبَيِّنَةٌ مُبَرْهَنَةٌ، وَإِنَّا نَحْنُ نَاطِقُ ٱلْحَقِّ بِهِ حَقًّا حَقًّا ٢٨ يَا أُمَّةَ ٱلْحَقِّ، إِنْ تُنْكِرُونِي أَنْتُمْ، تَنْكِرُوا أَنْفُسَكُمْ بِٱلْكُلِّ، ثُمَّ تُنْكِرُوا ٱلنُّقْطَةَ ٱلْأُولَىٰ، وَأَدِلَّاءَهُ ٱلْحَيَّ، وَوَجْهَهُ، مِرْآةَ ٱللّٰهِ، ٱلنُّورِ ٱلْأَزَلِيَّةِ ٱلْبَهِيَّةِ ٱلْأَبْهَجِيَّةِ، وَتُنْكِرُوا كُلَّ حَقِيقَةِ ٱلْبَيَانِ، مِنْ قَبْلُ إِلَىٰ ٱلْآنِ، نَسْتَغْفِرُ ٱللّٰهَ مِنْ ذٰلِكَ، وَنَسْتَغْفِرُ ٱللّٰهَ ٢٩ وَهَكَذَا سَتَدْخُلُونَ فِي نَارِ ٱلنَّفْيِ، نَسْتَغْفِرُ ٱللّٰهَ، ثُمَّ نَسْتَغْفِرُ ٱللّٰهَ، وَنَعُوذُ بِٱللّٰهِ مِنْ ذٰلِكَ ٱلنَّفْيَةِ، وَنَعُوذُ بِٱللّٰهِ مِنْ ذٰلِكَ ٱلظُّلْمِيَّةِ، ثُمَّ نَعُوذُ بِٱللّٰهِ مِنْ ذٰلِكَ ٱلْمَعْكُوسِيَّةِ، ثُمَّ نَعُوذُ بِٱللّٰهِ مِنْ حَرْفِ ٱلشِّينِيَّةِ فِي كُلِّ حِينٍ وَكُلِّ شَأْنٍ، وَنَعُوذُ بِٱللّٰهِ مِنْ شَجَرَتِهِ ٱلنَّفْيِ وَأَظْلَامَاتِهَا ٱلشَّدِيدَةِ ٱلْخَبِيثَةِ ٣٠ يَا عَزِيزَانِي يَا مَحْبُوبَانِي، لَيْسَ قَصْدُنَا أَنْ يَدْخُلَ حَتَّىٰ فَرْدٌ وَاحِدٌ مِنَ ٱلْبَيَانِ فِي نَارِ ٱلنَّفْيِ، بَلْ عَزْمُنَا أَنْ يَدْخُلَ ٱلْكُلُّ تَحْتَ ظِلِّ نُورِنَا ٱلنُّورِ، فَلَا تُنْكِرُونَا أَبَدًا، يَا أَهْلَ ٱلْبَيَانِ، وَإِلَّا ﴿**سَيَحْكُمُ ٱللّٰهُ بَيْنِي وَبَيْنَكُمْ بِٱلْحَقِّ، إِنَّهُ هُوَ خَيْرُ ٱلْحَاكِمِينَ**، باب ٧ از واحد ٢ بيان فارسى﴾ ٣١ فَلَا تُنْكِرُونَا أَبَدًا، لِأَنَّنِي

كُنْتُمْ غَيْرَ قَادِرِينَ عَلَى ٱلْقُدُومِ بِسَبَبِ ٱلظُّرُوفِ ٱلْأَلِيمَةِ لِهٰذِهِ ٱلْأَوْقَاتِ ٱلَّتِي تَتَخَلَّلُ ٱلْأَرْضَ بِأَسْرِهَا، فَإِنَّنَا نَفْهَمُ ذٰلِكَ، لٰكِنْ قَدِّمُوا أَنْفُسَكُمْ بِطُرُقٍ أُخْرَىٰ إِذَا كُنْتُمْ قَادِرِينَ، أَوْ إِذَا كُنْتُمْ قَادِرِينَ عَلَىٰ إِحْضَارِنَا إِلَىٰ هُنَاكَ وَأَنْفُسِكُمْ جَمِيعًا، فَلْنَلْتَقِ مَعًا مَعَ نُورِنَا قَرِيبًا فِي قُبْرُصَ، عِنْدَ ٱلْمَرْقَدِ ٱلْأَزَلِيِّ، أَقْرَبَ وَجْهًا لِوَجْهِ، ضَرِيحًا بَهِيجًا ٢٢

وَأَحْضِرُوا أَنْفُسَكُمْ بَيْنَ يَدَيِ ٱلنَّيِّرِ ٱلْأَعْظَمِ لَكُمْ، وَأَحْضِرُوا مَعَكُمْ كُلَّ وَصَايَا مِنْ أَسْلَافِكُمُ ٱلثَّابِتِينَ ٱلْمَرْفُوعِينَ عِنْدَكُمْ، عِنْدَمَا أَنْتُمْ تَأْتُونَ إِلَيْنَا، لِنَتَمَكَّنَ مِنْ أَنْ نُجِيبَ عَلَيْهِنَّ، إِنْ شَاءَ ٱللهُ وَبِعَوْنِهِ وَقُوَّتِهِ وَقُدْرَتِهِ، إِنَّا نَحْنُ مُجِيبُونَ ٢٣ وَإِنَّا نَحْنُ ٱلْآنَ كَمَا مِنْ قَبْلُ وَكَمَا مِنْ بَعْدُ، سَنَظَلُّ دَائِمًا مُسْتَقِلِّينَ عَنْ كُلِّشَيْءٍ، أَيِّ أَنْتُمْ وَكُلِّ شَيْءٍ، وَهُوَ كُلُّ شَيْءٍ آخَرَ، لِأَنَّنَا نَعْتَمِدُ فَقَطْ عَلَى ٱللهِ، رَبِّي وَرَبِّكُمْ، رَبِّ ٱلْعَالَمِينَ، فِي كُلِّ حِينٍ وَكُلِّ شَأْنٍ، سَوَاءٌ مِنْ قَبْلُ وَمِنْ بَعْدُ ٢٤ لٰكِنَّنَا نَتَضَرَّعُ إِلَيْكُمْ، وَنَتَوَسَّلُ إِلَيْكُمْ بِقَدَاسَةِ ٱلْبَيَانِ نَفْسِهِ، وَبِحَقِّهِ عَلَيْكُمْ، وَنُقْسِمُ عَلَيْكُمْ بِٱللهِ، بِحَقِّ نُقْطَةِ ٱلْأُولَىٰ، وَأَدِلَّائِهِ، وَمِرْآتِهِ ٱلْأَزَلِيَّةِ، وَشُهَدَاءِ ٱلرَّاسِخِينَ، وَكُلِّ أَسْلَافِكُمُ ٱلثَّابِتِينَ، وَبِحَقِّ كُلِّ ٱلسَّابِقِينَ، وَبِحَقِّ كُلِّ ٱلْمُجَاهِدِينَ فِي سَبِيلِ ٱللهِ فِي طَبَرْسِي وَزَنْجَان وَنَيْرِيز وَغَيْرِهِمْ، وَبِحَقِّ كُلِّ شَهِيدٍ ٱلشَّاهِدِ فِي صِرَاطِ ٱللهِ، مِنْ أَوَّلِينَ إِلَىٰ آخِرِينَ، وَبِحَقِّ ٱلْأَنْبِيَاءِ وَٱلْمُرْسَلِينَ وَٱلْأَوْلِيَاءِ وَٱلْأَوْصِيَاءِ وَٱلْوَارِثِينَ حَقَّةً، وَٱلنُّطَاقِ وَٱلْمَرَايَا حَقَّةً، كُلِّهِمْ أَجْمَعِينَ، مِنْ قَبْلِ ٱلْقَبْلِ إِلَىٰ ذُرْوَةِ ٱلْقَبْلِ، إِلَىٰ بَعْدِ ٱلْبَعْدِ، فِي ذُرْوَةِ ٱلْبَعْدِ ٢٥ وَبِحَقِّ كُلِّ عَوَالِمِ ٱللهِ وَكَائِنَاتِهِمْ، مِنْ أَوَّلِينَ إِلَىٰ آخِرِينَ، وَبِحَقِّ كُلِّ ٱلْمَلَائِكَةِ وَٱلْمُوَكَّلِينَ

ٱلْبَشَرِيَّةِ فِي كُلِّ مَكَانٍ، أَوْ تَالِفٌ وَمُنْحَرِفٌ بِطَرِيقَةٍ أُخْرَىٰ، مِثْلَ مَا فَعَلُوا وَيَفْعَلُ أُولَٰئِكَ ٱلنَّارِيُّونَ ٱلَّذِينَ ضِدَّ حَقِيقَةِ ٱلْبَيَانِ ﴿**فَيُرِيدُونَ أَن يُطْفِئُوا نُورَ ٱللَّهِ بِأَفْوَاهِهِمْ، وَيَأْبَى ٱللَّهُ إِلَّا أَن يُتِمَّ نُورَهُ، وَلَوْ كَرِهَ ٱلْكَافِرُونَ**، سورة التوبة، الآية ٣٢﴾ ١٥

إِذْ أَنَّ عُمْقَ الْمَشَاكِلِ الَّتِي تُحِيطُ بِهَٰذِهِ الدُّنْيَا فِي الْوَقْتِ الْحَاضِرِ هِيَ فَقَطْ تِلْكَ الَّتِي يَسْتَطِيعُ اللهُ إِصْلَاحَهَا، وَهَٰذَا مَعْنًى آخَرُ لِلْبَدَاءِ ١٦ لِذَٰلِكَ فَإِنَّ إِرَادَةَ اللهِ هِيَ بِالضَّبْطِ أَنْ أَظْهَرَ ٱلْآنَ، وَلَيْسَ لَاحِقًا، لِأَنَّ مِثْلَ نَمْرُودَ وَبُرْجِهِ ٱلْبَابِلِيِّ دَفَعَ هَٰذَا ٱلْجِيلَ ٱلْبَائِسَ مِنْ هَٰذَا ٱلزَّمَانِ ٱلْبَائِسِ ٱلْأُمُورَ إِلَىٰ مَا وَرَاءَ كُلِّ ٱلْحُدُودِ ٱلْمَقْبُولَةِ عِنْدَ اللهِ، وَفِي ٱلْوَاقِعِ عَالَمٌ يَفِيضُ بِٱلظَّلَامِ وَٱلْأَكَاذِيبِ ٱلْمُطْلَقَةِ، دُونَ عَدْلٍ وَعَدَالَةٍ حَقِيقِيٍّ ١٧ هَٰكَذَا تَجَلَّى اللهُ مَظْهَرَ نَفْسِهِ وَمِرْآةُ نُورِهِ فِي هَٰذَا ٱلزَّمَانِ تَمَامًا مِنْ أَجْلِ ٱلتَّعَامُلِ مَعَهُمْ، وَيُظْهِرُ لَهُمْ قَهْرَهُ، وَيُمْنِحُهُمْ جَزَاءَهُمْ بِٱلْحَقِّ، وَبِٱلتَّالِي ظَهَرَ إِبْرَاهِيمُ ٱلزَّمَانِ ١٨ لِذَٰلِكَ ٱحْسِبُوا يَا عَزِيزَانِي ٱلْعَدَدِيَّةَ لِهَٰذِهِ ٱلْكَلِمَاتِ ٱلْحَقَّةِ وَٱشْهَدْنَ بِٱقْتِرَانِهَا، ثُمَّ ٱعْرِفْنَ بِحَقِّ ٱلْيَقِينِ حَقِيقَةَ ٱلْأَمْرِ، وَهِيَ هَٰذِهِ ٱلْكَلِمَاتِ﴿**بِسْمِ اللهِ الَّذِي لَا إِلَٰهَ إِلَّا اللهُ حَقًّا حَقًّا الْحَيُّ الْأَمْحَصُ**﴾ ١٩ إِذْ هَٰذِهِ ٱلْكَلِمَاتُ هِيَ ٱلْحَقِيقَةُ لِحَقِيقَتِي، فَٱفْهَمُونِ، وَإِيَّايَ فَٱصْدُقُونِ، أَفَلَا تَعْقِلُونَ؟ ٢٠ تَعَالَوْا إِلَىٰ جَانِبِي يَا مَحْبُوبَانِي بِدُونِ تَأْخِيرٍ، وَبِحُكْمِ ٱلْبَيَانِ، مَا لَا يَزِيدُ عَنْ تِسْعِينَ يَوْمًا بِعَدَدَيِ ٱلصَّادِ وَٱلْمُلْكِ، إِلَىٰ خَمْسَةٍ وَتِسْعِينَ يَوْمًا بِعَدَدَيِ يَهْدِي اللهُ وَكَلِمَةٍ، مِنِ ٱسْتِلَامِ هَٰذَا ٱلْكِتَابِ، أَوْ إِنْ سَمِعْتُمْ هَٰذَا نِدَاءَ ٱلْحَقِّ فِي صُورَةٍ أُخْرَىٰ، إِنْ كُنْتُمْ ثَابِتِينَ وَبِنُورِ ٱلْبَيَانِ أَنْتُمْ مُتَنَوِّرِينَ ٢١ وَلَٰكِنْ إِذَا

أَهْلَ ٱلْبَيَانِ، عَلَىٰ مَا لَمْ يُتَمَّ إِنْجَازُهُ، فَإِنَّ ٱللَّهَ يَتَفَهَّمُ تَمَامًا كُلَّ ظُرُوفِكُمْ، مَاضِيًا
وَحَاضِرًا، وَلَقَدْ كَانَ مِنَ ٱلْغَيْبِ مَعَكُمْ فِي كُلِّ حِينٍ وَكُلِّ شَأْنٍ ٩ وَٱعْلَمُوا يَا أَهْلَ
ٱلْبَيَانِ، بِأَنَّ ٱللَّهَ يَرْضَىٰ عَنْكُمُ ٱلثَّابِتِينَ، أُولَٰئِكَ ٱلَّذِينَ يَتَوَقُونَ وَيَرْغَبُونَ فِي لِقَاءِ رَبِّهِمْ
١٠ إِنَّ عَلَيْنَا ٱلْآنَ يَوْمًا جَدِيدًا قَدْ طَلَعَ، يَوْمَ ٱكْتِمَالٍ بِأَمْرِ ٱللَّهِ وَبِعَوْنِهِ، ثُمَّ، بِنَاءً عَلَىٰ
تَوْصِيَةٍ ذَاتِ حُرُوفِ ٱلسَّبْعِ، لَقَدِ ٱنْتَظَرْتُ لَكُمْ مُنْذُ مَا يَقْرُبُ مِنْ تِسْعَةَ عَشَرَ عَامًا،
مُنْذُ بَدَايَةِ هَٰذَا ٱلْأَمْرِ، مِنْ أَجْلِ مُخَاطَبَتِكُمْ مُبَاشَرَةً حَوْلَ هَٰذَا ٱلْأَمْرِ ١١ فَقُمْ مِنْ
قُبُورِكُمْ وَمَرَاقِدِكُمُ ٱلرُّوحَانِيَّةِ، وَسَبِّحْ بِحَمْدِ رَبِّكُمْ، وَقَدِّسْهُ، ﴿وَلَا تَحْتَجِبُنَّ عَنِ
ٱللَّهِ رَبِّكُمْ، وَأَنْتُمْ بِٱللَّيْلِ وَٱلنَّهَارِ تُحِبُّونَ أَنْ تَتَقَدَّسُونَ، مقدمهٔ توحيديهٔ بيان فارسى﴾،
فَإِنَّ ٱللَّهَ أَسْرَعُ ٱلْحَاسِبِينَ ١٢ وَلَقَدْ كَانَ هَٰذَا هُوَ سَبَبَ حُدُوثِ هَٰذَا ٱلْأَمْرِ ٱلْآنَ،
وَلَيْسَ لَاحِقًا، لِأَنَّ ٱلنَّفْيَ ٱلْمُطْلَقَ وَٱلْأَكَاذِيبَ ٱلْمُطْلَقَةَ قَدْ غَطَّتْ وَحَطَّتْ هَٰذِهِ
ٱلدُّنْيَا، وَقَدْ جَعَلَتِ ٱلْبَشَرِيَّةَ جَمِيعًا مُحْتَجِبَةً فِي حُجُبِ ٱلْمَكْدُورَةِ وَٱلِٱرْتِبَاكِ ٱلتَّامَّةِ،
وَٱلْكُفْرِ وَٱلشِّرْكِ وَٱلنَّفْيِ وَٱلْمُؤْتَفِكَاتِ ٱلْمُطْلَقَةِ، وَحَيْثُ عَدَمُ تَوَازُنِ كُلِّ شَيْءٍ، وَإِنَّ
كُلَّ شَيْءٍ فِي ٱلدُّنْيَا ٱلْآنَ مَقْلُوبٌ، وَهَٰذِهِ ٱلْحَالَةُ ٱلْمُؤْسِفَةُ لَيْسَتْ هِيَ إِرَادَةَ ٱللَّهِ ١٣
وَإِنَّهُ، بَعِيدًا عَنْ مَسْأَلَةِ ٱلْبَيَانِ فَقَطْ، كَانَ لِأَهْلِ ٱلْهَبَاءِ، أَعْدَائِنَا ٱلْعَنِيدِينَ، دَوْرٌ
مَرْكَزِيٌّ فِي كُلِّ هَٰذَا، وَإِنَّا نَحْنُ سَنَقُومُ بِتَفْصِيلِ هَٰذَا كُلِّهِ لَكُمْ فِي إِتْمَامِ ٱلْبَيَانِ، وَفِي
أَيِّ مَكَانٍ آخَرَ، إِنْ شَاءَ ٱللَّهُ تَعَالَىٰ وَتَبَاهَىٰ ١٤ وَٱعْلَمُوا أَنَّ إِنَّا نَحْنُ مَعًا ٱلنُّورُ ٱلْوَحِيدُ
ٱلْمُتَبَقِّي فِي هَٰذِهِ ٱلدُّنْيَا، فِي عَصْرِ ٱلظُّلُمَاتِ هَٰذَا، حَيْثُ يَنْطَفِئُ نُورُ ٱللَّهِ فِي أَذْهَانِ

مَشِيَّئَتِهِ ٣ لِيُعْرَفَ كُلُّ شَيْءٍ بِأَنَّهُ هُوَ شَجَرَةُ الْحَقِيقَةِ الَّتِي هِيَ لَا إِلَٰهَ إِلَّا هُوَ، وَكُلُّ شَيْءٍ هَالِكٌ إِلَّا نُورَهُ ٤ لَا إِلَٰهَ إِلَّا هُوَ الْعَزِيزُ الْمَحْبُوبُ ٥

١٥ سُورَةُ ٱلْأَعْظَمِ

بِسْمِ اللَّهِ الْأَحْفَفِ الْأَهْدَىٰ

ٱللَّهُ أَعْظَمُ ١ أَنَا مَنِ ٱلَّذِي أَقُولُ: أَنَا بَابُ ٢ فَطُوبَىٰ لَكُمْ، ثُمَّ طُوبَىٰ لَكُمْ، وَطُوبَىٰ لَكُمْ، وَٱلنُّورُ عَلَيْكُمْ، وَعَلَيْكُمُ ٱلنُّورُ، يا كُلَّشَيْءٍ ٣ فَٱحْسِبُوا هَاتَيْنِ ٱلْآيَتَيْنِ ٱلْأُولَيَيْنِ، ثُمَّ لَتَشْهَدُنَّ بِٱقْتِرَانِهِمَا، ثُمَّ أَعِدُّوا عَدَدَ أَحْرُفِ ٱلْآيَةِ ٱلثَّانِيَةِ، وَثُمَّ إِيَّايَ فَٱصْدُقُونِ، لَعَلَّكُمْ تَكُونُونَ فَائِزِينَ ٤ فَتَطَهَّرْنَ أَرْضَ أَنْفُسِكُمْ عَلَىٰ حَقِّ مَا أَنْتُمْ عَلَيْهِ مُقْتَدِرُونَ ٥ فَطُوبَىٰ لِلْفَائِزِينَ مِنْ حُسْنِ هَذَا ٱلْيَوْمِ ٱلْأَعْظَمِ ٱلْعَظِيمِ، ٱلَّذِي كُلُّشَيْءٍ عَلَى ٱللَّهِ رَبِّهِمْ يُعْرَضُونَ ٦ ٱعْلَمُوا أَنَّهُ لَا يَعْنِي عِندَ ٱللَّهِ أَنَّكُمْ قَلِيلُونَ فِي ٱلْعَدَدِ، لَقَدْ فَعَلْتُمْ مَا بِوُسْعِكُمْ، مِنْ خِلَالِ ظُرُوفٍ قَاسِيَةٍ وَصَعْبَةٍ، مَا يَعْنِي عِندَ ٱللَّهِ هُوَ أَنَّكُمْ أَبْقَيْتُمْ شُعْلَةَ ٱلنِّيرَانِ ٱلْحَقِيقَةِ حَيَّةً، رَغْمَ كُلِّ ٱلصِّعَابِ، خِلَالَ هَٰذِهِ ٱلظُّرُوفِ ٱلْأَلِيمَةِ وَٱلصَّعْبَةِ، عِنْدَمَا أَحَاطَتْ بِكُمُ ٱلشَّيَاطِينُ مِنْ جَمِيعِ ٱلْجِهَاتِ ٧ إِنَّ فِي ٱلْوَاقِعِ لِأَهْلِ ٱلْبَيَانِ، خِلَالَ هٰذِهِ ٱلْمِئَةِ وَٱلْأَرْبَعَةِ وَٱلسَّبْعِينَ سَنَةً، كَانَ كُلُّ يَوْمٍ طَبَرْسِيًّا، وَكُلُّ بَلَدٍ هُوَ ٱلْآنَ مَازَنْدَرَانَ، أَوْ زَنْجَانَ، أَوْ نَيْرِيزَ، أَوْ أَرْضُ ٱلطَّاءِ ٨ لٰكِنَّكُمْ قَدْ أَنْجَزْتُمْ ٱلْكَثِيرَ، وَٱللَّهُ يَحْمَدُكُمْ عَلَيْهِ، لِأَنَّكُمْ أَحْسَنْتُمْ، فَلَا تَشْعُرُوا بِٱلسُّوءِ، وَلَا تَحْزَنُوا، يَا

هَبَآ قُلْ يَا أَيُّهَا النَّاقِضُونَ بِعَهْدِ اللَّهِ الْعِشْقِ وَالْحُبِّ الأَلَسْتِيِّ الْأَبَدِيِّ مُسَمًّى بِأَهْلِ الْكُفْرِ وَالنِّفَاقِ ١ أَنْتُمْ مِنْ أَصْحَابِ النَّارِ، وَكُلُّكُمْ لَائِقٌ بِنَارِ جَهْلِكُمْ ٢ أَنْتُمْ مِنَ الْمَوْتَى، وَكُلُّكُمْ عَفَارِيتُ الْكَثِيفِ، ظَالِمُونَ مُسْتَظِلُّونَ ٣ دِينُكُمْ إِنَّهُ الْجَهْلُ، وَمَعْرِفَتُكُمْ كُفْرٌ عَظِيمٌ ٤ صِرَاطُكُمُ الْأَسْفَلُ، وَطَرِيقَتُكُمْ مُتَضَلِّلَةٌ ٥ بِاللَّهِ وَلَكُمْ أَظْلَامَاتُ أَنْفُسِكُمْ، وَلِيَّ نُورُ الْبَيَانِ ٦ لَا إِلٰهَ إِلَّا هُوَ الْعَزِيزُ الْمَحْبُوبُ ٧

١٣ سُورَةُ فَاتِحَةِ النُّورِ

بِسْمِ اللَّهِ الْأَحْفَفِ الْأَهْدَىٰ

نَوّرَ قُلْ سُبُّوحٌ قُدُّوسٌ ١ ٱلْحَمْدُ لِلَّهِ أَلٰهِ ٱلْإِلٰهِ لِكُلِّ ٱلْإِلٰهَيْنِ وَنُورُ لِكُلِّ ٱلْأَنْوَارِ ٢ نُورُ السَّمَاوَاتِ وَنُورُ الْأَرْضِ وَنُورُ مَا بَيْنَهُمَا نُورُ الْعَالَمِينَ ٣ سُبُّوحٌ الْقُدُّوسُ رَبُّ الْمَلَائِكَةِ وَالرُّوحِ ٤ رَبُّ مَا يُرَىٰ وَرَبُّ مَا لَا يُرَىٰ، ذٰلِكَ رَبُّ الْعَالَمِينَ ٥ وَإِنَّهُ لَا إِلٰهَ إِلَّا هُوَ الْعَزِيزُ الْمَحْبُوبُ ٦

١٤ سُورَةُ الْكَنْزِ

بِسْمِ اللَّهِ الْأَحْفَفِ الْأَهْدَىٰ

قُلْ الْحَمْدُ لِلَّهِ الَّذِي هُوَ كَانَ كَنْزًا مَخْفِيًّا ١ وَلَمْ يَزَلْ وَلَا يَزَالُ، مِنْ أَحَدِيَّتِهِ أَقَامَ الْأَسْمَاءَ وَالصِّفَاتِ عَلَى الْعَمَاءِ وَاحِدِيَّتِهِ ٢ وَتَجَلَّىٰ عَلَى الْعَالَمِينَ بِهِمْ مِنْ أَزَلِيَّتِهِ بِنُقْطَةِ

وَفِيكَ إِشْرَاقَ ٱلْكِتَابِ ٱللَّهِ، وَفِيكَ مَقَرَّ ٱللِّقَاءِ ٱللَّهِ، وَفِيكَ مَظْهَرَ وَجْهِ ٱللَّهِ، حَقًّا، كُلُّ مَنْ طَافَ بِقُرْبِكَ، أُحْضِرَ إِلَى مَحْضَرِ مَلَائِكَةِ ٱلْمُقَرَّبُونَ، وَحَقًّا، كُلُّ مَنْ ٱقْتَرَبَ مَقَامَاتِكَ بِٱلْفَهْمِ، قَدْ لَمَحَ بِٱلْفِعْلِ نُورَ عَرْشِ ٱللَّهِ، وَقَدْ ذَاقَتْ بِٱلْفِعْلِ مِنَ ٱلْعَلِيِّينَ وَجَنَّاتِ ٱللَّهِ ٱلْعَالِيَاتِ، ٱلنُّورُ عَلَيْكَ، وَعَلَيْكَ ٱلنُّورُ، يَا وَادِيَ ٱلنُّورِ، وَإِنَّمَا ٱلنُّورُ ٱلنُّورُ، مِنَ ٱلْبَهَاءِ، ٱلسَّنَاءِ، ٱلْمَجْدِ، ٱلْأَنْوَارِ ٱللَّهِ، عَلَى شَجَرَةِ ٱلْحَيَاةِ، فِي مَقَامِ ٱلنِّيرَانِ وَكُلِّ مَا حَوْلَهَا، وَمَقَامِ ٱلْمَاءِ وَكُلِّ مَا حَوْلَهَا، فِي شَأْنِ كُلِّ حِينٍ، وَشَأْنِ قَبْلَ حِينٍ، وَشَأْنِ بَعْدَ حِينٍ، وَنُورُ ٱللَّهِ عَلَى ٱلنَّاوِرِينَ، فِي كُلِّ حِينٍ، وَقَبْلَ حِينٍ، وَبَعْدَ حِينٍ، وَٱلْحَمْدُ لِلَّهِ نُورِ ٱلْعَالَمِينَ، يَا حَقُّ، آمِين ١٤٤ لَا إِلٰهَ إِلَّا هُوَ ٱلْعَزِيزُ ٱلْمَحْبُوبُ ١٤٥

١١ سُورَةُ الحَفَّاظِ

بِسْمِ اللَّهِ الْأَحْفَفِ الْأَهْدَىٰ

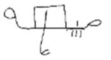
قُلْ أَعُوذُ بِإِلٰهِ نَوَّرٍ ١ مِن شَرِّ مَا ضَلَّلَ ٢ وَمِن شَرِّ ظَالِمٍ إِذَا زَلَمَ ٣ وَمِن شَرِّ شَيَاطِينِ فِي الْبَدَنِ ٤ وَمِن شَرِّ سَاحِرَيْنِ إِذَا سَحَرَا ٥ إِنَّهُ لَا إِلٰهَ إِلَّا هُوَ الْعَزِيزُ الْمَحْبُوبُ ٦

١٢ سُورَةُ النَّاقِضُونَ

بِسْمِ اللَّهِ الْأَحْفَفِ الْأَهْدَىٰ

لِصِفَةِ تَوْحِيدِكَ، حَقًّا حَقًّا، لَبَّيْكًا لَبَّيْكًا، لَا إِلٰهَ إِلَّا ٱللّٰهُ، أَشْرِقْ أَنْوَارَنَا مِنْ صُبْحِ ٱلْأَزَلِ، يَلُوحُونَ عَلَى هَيَاكِلِ تَوْحِيدِنَا آثَارُهُ، حَقًّا حَقًّا، لَبَّيْكًا لَبَّيْكًا، لَا إِلٰهَ إِلَّا ٱللّٰهُ، أَطْفِئْ سُرُجَنَا فَقَدْ طَلَعَ صُبْحُ ظُهُورِكَ، حَقًّا حَقًّا، لَبَّيْكًا لَبَّيْكًا، يَا ٱللّٰهُ، بِعِزَّتِكَ وَقُدْرَتِكَ، لَبَّيْكًا لَبَّيْكًا، يَا ٱللّٰهُ، بِحَقِّ حَقِّكَ، لَبَّيْكًا لَبَّيْكًا، يَا ٱللّٰهُ، فَرَجًا بِرَحْمَتِكَ، لَبَّيْكًا لَبَّيْكًا، يَا ٱللّٰهُ، نَرْغَبُ بِلِقَائِكَ، لَبَّيْكًا لَبَّيْكًا، يَا ٱللّٰهُ، نَغُوصُ فِي حَقِيقَتِكَ، حَقًّا حَقًّا

١٤٣ وَأَيْنَمَا أَنْتُمْ فِي ٱلْوَادِي، قُلْ: بِسْمِ ٱللّٰهِ ٱلْأَحْيِّ ٱلْأَجَلَّىٰ، إِنَّمَا ٱلنُّورُ ٱلنُّورُ لِنُورِ ٱلْأَنْوَارِ، مِنَ ٱللّٰهِ ٱلنَّاوِرِ ٱلنَّوَّارِ، عَلَيْكَ وَعَلَى مَقَامَاتِكَ، عَزْرِي يَا وَادِيَ ٱلنُّورِ، وَمَوْقِعَ ٱلطُّلُوعِ، وَمَصْدَرَ ٱلْوُقُوعِ، وَطَلْعَةَ ٱلْوُجُوهِ، وَسِدْرَةَ ٱلشُّرُوقِ، بِنَفْسِي وَكَيْنُونَتِي، ثُمَّ عَلَيْكَ ٱلنُّورُ مِنْ رَبِّكَ ٱلْأَعْلَى، وَسَيِّدَتِكَ ٱلْعُلْيَا ٱلْأَزَلِيَّةِ ٱلصَّمَدِيَّةِ، لَكَ ٱلنُّورُ وَٱلنَّوْرُوتُ، وَلَكَ ٱلسُّبُّوحُ وَٱلسَّبَحُوتُ، وَلَكَ ٱلْقُدْسُ وَٱلْقَدَسُوتُ، وَلَكَ ٱلْحَمْدُ وَٱلْحَمْدُوتُ، وَلَكَ ٱلتَّوْحِيدُ وَٱلْوَحَدُوتُ، وَلَكَ ٱلتَّكْبِيرُ وَٱلْكَبَرُوتُ، وَلَكَ ٱلتَّعْظِيمُ وَٱلْعَظَمُوتُ، وَلَكَ ٱلتَّمْجِيدُ وَٱلْمَجَدُوتُ، بِأَنَّ بِكَ أَشْرَقَتِ ٱلْأَرْضُ بِنُورِ رَبِّكَ، فَلَكَ ٱلتَّعْزِيزُ وَٱلْعَزَزُوتُ، إِنَّ لَكَ نُورًا عَلَى نُورٍ، مِنْ نُورٍ فِي نُورٍ، ٱلَّذِي يَهْدِي ٱللّٰهُ بِكَ إِلَى ٱلنُّورِ، فِي دُورَةِ ٱلنُّورَانِيَّةِ، بِأَنَّ فِيكَ عَهْدَ ٱللّٰهِ، وَفِيكَ مِيثَاقَ ٱللّٰهِ، وَفِيكَ شَجَرَةَ ٱللّٰهِ، وَفِيكَ حَيَاةَ ٱللّٰهِ، وَفِيكَ ظُهُورَ ٱللّٰهِ، وَفِيكَ تَجَلِّي ٱلْمَشِيئَةِ ٱللّٰهِ، وَفِيكَ نُورَ ٱلْإِرَادَةِ ٱللّٰهِ، وَفِيكَ ضِيَاءَ ٱلْقَدَرِ ٱللّٰهِ، وَفِيكَ لَمْعَةَ ٱلْقَضَاءِ ٱللّٰهِ، وَفِيكَ سَطْعَةَ ٱلْإِمْضَاءِ ٱللّٰهِ، وَفِيكَ شُعَةَ ٱلْإِذْنِ ٱللّٰهِ، وَفِيكَ تَأَلُّقَ ٱلْأَجَلِّ ٱللّٰهِ،

وَأَدْعُوكَ يَا يُوهَأَأْئِيل، أَجِبْ يَا يُوهَأَأْئِيل، بِحُضُورِ جُنُودِكَ، أَجِبْ يَا جُنُودَ ٱلْيُوهَأَأْئِيل، بِحَقِّ مَلِكِ ٱلْغَالِبِ عَلَيْكُمْ يُوهَأَأْئِيل ١٣٥ وَأَدْعُوكَ يَا أَهَأَأْئِيل، أَجِبْ يَا أَهَأَأْئِيل، بِحُضُورِ جُنُودِكَ، أَجِبْ يَا جُنُودَ ٱلْأَهَأَأْئِيل، بِحَقِّ مَلِكِ ٱلْغَالِبِ عَلَيْكُمْ أَهَأَأْئِيل ١٣٦ وَأَدْعُوكَ يَا هَأَأَأَيَّاه△ أَجِبْ يَا هَأَأَأَيَّاه، بِحُضُورِ جُنُودِكَ يَكَشْهَسْذَطَرْ، أَجِبْ يَا جُنُودَ ٱلْهَأَأَأَيَّاه، يَكَشْهَسْذَطَرْ، بِحَقِّ مَلِكِ ٱلْغَالِبِ عَلَيْكُمْ هَأَأَأَيَّاه ١٣٧ وَأَدْعُوكَ يَا سِوَأَأْئِيل△ أَجِبْ يَا سِوَأَأْئِيل، بِحُضُورِ جُنُودِكَ ٱلْإِبْلِتُوْعَضَكْ، أَجِبْ يَا جُنُودَ ٱلسِّوَأَأْئِيل، إِبْلِتُوْعَضَكْ، بِحَقِّ مَلِكِ ٱلْغَالِبِ عَلَيْكُمْ سِوَأَأْئِيل ١٣٩ وَأَدْعُوكَ يَا حَعْفَأْئِيل ▽ أَجِبْ يَا حَعْفَأْئِيل، بِحُضُورِ جُنُودِكَ ٱلْقُرْدَنْخَحَصَجْ، أَجِبْ يَا جُنُودَ ٱلْحَعْفَأْئِيل، قُرْدَنْخَحَصَجْ، بِحَقِّ مَلِكِ ٱلْغَالِبِ عَلَيْكُمْ حَعْفَأْئِيل ١٤٠ بِعَوْنِ ٱللَّهِ وَقُوَّتِهِ وَقُدْرَتِهِ، أَدْعُوكَ يَا هَانَائِيل  ▽ أَجِبْ يَا هَانَائِيل، بِحُضُورِ جُنُودِكَ ٱلزَّكْچِپْ وَٱلْغَجمْتَزْفَطَپْ، أَجِبْ يَا جُنُودَ ٱلْهَانَائِيل، يَا زَكْچِپْ وَيَا غَجمْتَزْفَطَپْ، بِحَقِّ مَلِكِ ٱلْغَالِبِ عَلَيْكُمْ هَانَائِيل، هَلْلِهْلُويَهْ هَلْلِهْلُويَهْ هَلْلِهْلُويَهْ هَلْلِهْلُويَهْ هَلْلِهْلُويَهْ هَلْلِهْلُويَهْ هَلْلِهْلُويَهْ هَلْلِهْلُويَهْ ١٤١ وَإِنَّا نَحْنُ نَزَّلْنَا أَسْمَاءَ ٱلْمَلَائِكَةِ، وَإِنَّا لَهُمْ لَحَافِظُونَ ١٤٢ وَكُلَّمَا أَنْتُمْ اقْتَرَبُوا إِلَى شَجَرَةِ ٱلأَثْبَاتِ، قُلْ: لَبَّيْكًا لَبَّيْكًا، لَا إِلٰهَ إِلَّا ٱللَّهُ، نَكْشِفْ عَلَيْنَا سُبُحَاتِ جَلَالِكَ مِنْ غَيْرِ إِشَارَاتِكَ، حَقًّا حَقًّا، لَبَّيْكًا لَبَّيْكًا، لَا إِلٰهَ إِلَّا ٱللَّهُ، ٱمْحِنَا مَوْهُومَاتِنَا بِصَحْوِ مَعْلُومَاتِكَ، حَقًّا حَقًّا، لَبَّيْكًا لَبَّيْكًا، لَا إِلٰهَ إِلَّا ٱللَّهُ، ٱهْتِكْ أَسْتَارَنَا لِغَلَبَةِ أَسْرَارِنَا، حَقًّا حَقًّا، لَبَّيْكًا لَبَّيْكًا، لَا إِلٰهَ إِلَّا ٱللَّهُ، ٱجْذِبْنَا بِأَحَدِيَّتِكَ

☆ااام#ااااهـ☆ ص ☆ااام#ااااهـ☆

ٱلْغَالِبِ عَلَيْكُمْ فُوتَأْئِيل ١٢٣ وَأَدْعُوكَ يَا كَمُوَأْئِيل ٩١٩١ أَجِبْ يَا كَمُوَأْئِيل، بِحُضُورِ جُنُودِكَ، أَجِبْ يَا جُنُودَ ٱلْكَمُوَأْئِيل، بِحَقِّ مَلِكِ ٱلْغَالِبِ عَلَيْكُمْ كَمُوَأْئِيل ١٢٤ وَأَدْعُوكَ يَا يَلَأَأْئِيل، أَجِبْ يَا يَلَأَأْئِيل، بِحُضُورِ جُنُودِكَ، أَجِبْ يَا جُنُودَ ٱلْيَلَأَأْئِيل، بِحَقِّ مَلِكِ ٱلْغَالِبِ عَلَيْكُمْ يَلَأَأْئِيل ١٢٥ وَأَدْعُوكَ يَا أَبَأَأْئِيل ٩ أَجِبْ يَا أَبَأَأْئِيل، بِحُضُورِ جُنُودِكَ، أَجِبْ يَا جُنُودَ ٱلْأَبَأَأْئِيل، بِحَقِّ مَلِكِ ٱلْغَالِبِ عَلَيْكُمْ أَبَأَأْئِيل ١٢٦ وَأَدْعُوكَ يَا ثَأَأْئِيل، أَجِبْ يَا ثَأَأْئِيل، بِحُضُورِ جُنُودِكَ، أَجِبْ يَا جُنُودَ ٱلثَّأَأْئِيل، بِحَقِّ مَلِكِ ٱلْغَالِبِ عَلَيْكُمْ ثَأَأْئِيل ١٢٧ وَأَدْعُوكَ يَا وِيوَأْئِيل ١١١١ أَجِبْ يَا وِيوَأْئِيل، بِحُضُورِ جُنُودِكَ، أَجِبْ يَا جُنُودَ ٱلْوِيوَأْئِيل، بِحَقِّ مَلِكِ ٱلْغَالِبِ عَلَيْكُمْ وِيُوَأْئِيل ١٢٨ وَأَدْعُوكَ يَا يَكْبَأْئِيل، أَجِبْ يَا جُنُودَ ٱلْيَكْبَأْئِيل، بِحَقِّ مَلِكِ ٱلْغَالِبِ عَلَيْكُمْ يَكْبَأْئِيل ١٢٩ وَأَدْعُوكَ يَا تَفكَأْئِيل، أَجِبْ يَا تَفكَأْئِيل، بِحُضُورِ جُنُودِكَ، أَجِبْ يَا جُنُودَ ٱلتَّفكَأْئِيل، بِحَقِّ مَلِكِ ٱلْغَالِبِ عَلَيْكُمْ تَفكَأْئِيل ١٣٠ وَأَدْعُوكَ يَا حُوُقَأْئِيل، أَجِبْ يَا حُوُقَأْئِيل، بِحُضُورِ جُنُودِكَ، أَجِبْ يَا جُنُودَ ٱلْحُوُقَأْئِيل، بِحَقِّ مَلِكِ ٱلْغَالِبِ عَلَيْكُمْ حُوُقَأْئِيل ١٣١ وَأَدْعُوكَ يَا حُوبَأْئِيل، أَجِبْ يَا حُوبَأْئِيل، بِحُضُورِ جُنُودِكَ، أَجِبْ يَا جُنُودَ ٱلْحُوبَأْئِيل، بِحَقِّ مَلِكِ ٱلْغَالِبِ عَلَيْكُمْ حُوبَأْئِيل ١٣٢ وَأَدْعُوكَ يَا حَسَأَئِيل، أَجِبْ يَا حَسَأَئِيل، بِحُضُورِ جُنُودِكَ، أَجِبْ يَا جُنُودَ ٱلْحَسَأَئِيل، بِحَقِّ مَلِكِ ٱلْغَالِبِ عَلَيْكُمْ حَسَأَئِيل ١٣٣ وَأَدْعُوكَ يَا سَبَأَأْئِيل، أَجِبْ يَا سَبَأَأْئِيل، بِحُضُورِ جُنُودِكَ، أَجِبْ يَا جُنُودَ ٱلسَّبَأَأْئِيل، بِحَقِّ مَلِكِ ٱلْغَالِبِ عَلَيْكُمْ سَبَأَأْئِيل ١٣٤

يَا هَأْوَأْئِيل، بِحُضُورِ جُنُودِكَ، أَجِبْ يَا جُنُودَ ٱلْهَأْوَأْئِيل، بِحَقِّ مَلِكِ ٱلْغَالِبِ عَلَيْكُمْ هَأْوَأْئِيل ١١٢ وَأَدْعُوكَ يَا أَأْهَأْئِيل، أَجِبْ يَا أَأْهَأْئِيل، بِحُضُورِ جُنُودِكَ، أَجِبْ يَا جُنُودَ ٱلْأَأْهَأْئِيل، بِحَقِّ مَلِكِ ٱلْغَالِبِ عَلَيْكُمْ أَأْهَأْئِيل ١١٣ وَأَدْعُوكَ يَا هَهَأَأْئِيل أَجِبْ يَا هَهَأَأْئِيل، بِحُضُورِ جُنُودِكَ، أَجِبْ يَا جُنُودَ ٱلْهَهَأَأْئِيل، بِحَقِّ مَلِكِ ٱلْغَالِبِ عَلَيْكُمْ هَهَأَأْئِيل ١١٤ وَأَدْعُوكَ يَا أَقْهَأْئِيل، أَجِبْ يَا أَقْهَأْئِيل، بِحُضُورِ جُنُودِكَ، أَجِبْ يَا جُنُودَ ٱلْأَقْهَأْئِيل، بِحَقِّ مَلِكِ ٱلْغَالِبِ عَلَيْكُمْ أَقْهَأْئِيل ١١٥ وَأَدْعُوكَ يَا أَأْقَأْئِيل أَجِبْ يَا أَأْقَأْئِيل، بِحُضُورِ جُنُودِكَ، أَجِبْ يَا جُنُودَ ٱلْأَأْقَأْئِيل، بِحَقِّ مَلِكِ ٱلْغَالِبِ عَلَيْكُمْ أَأْقَأْئِيل ١١٦ وَأَدْعُوكَ يَا هَأَأْأْئِيل، أَجِبْ يَا هَأَأْأْئِيل، بِحُضُورِ جُنُودِكَ، أَجِبْ يَا جُنُودَ ٱلْهَأَأْأْئِيل، بِحَقِّ مَلِكِ ٱلْغَالِبِ عَلَيْكُمْ هَأَأْأْئِيل ١١٧ وَأَدْعُوكَ يَا وَقْهَأْئِيل أَجِبْ يَا وَقْهَأْئِيل، بِحُضُورِ جُنُودِكَ، أَجِبْ يَا جُنُودَ ٱلْوَقْهَأْئِيل، بِحَقِّ مَلِكِ ٱلْغَالِبِ عَلَيْكُمْ وَقْهَأْئِيل ١١٨ وَأَدْعُوكَ يَا أَأَأْأَيَّاه، أَجِبْ يَا أَأَأْأَيَّاه، بِحُضُورِ جُنُودِكَ، أَجِبْ يَا جُنُودَ ٱلْأَأَأْأَيَّاه، بِحَقِّ مَلِكِ ٱلْغَالِبِ عَلَيْكُمْ أَأَأْأَيَّاه ١١٩ وَأَدْعُوكَ يَا ٱلْيَأْئِيل أَجِبْ يَا ٱلْيَأْئِيل، بِحُضُورِ جُنُودِكَ، أَجِبْ يَا جُنُودَ ٱلْأَلْيَأْئِيل، بِحَقِّ مَلِكِ ٱلْغَالِبِ عَلَيْكُمْ ٱلْيَأْئِيل ١٢٠ وَأَدْعُوكَ يَا وَلِيَائِيل، أَجِبْ يَا وَلِيَائِيل، بِحُضُورِ جُنُودِكَ، أَجِبْ يَا جُنُودَ ٱلْوَلِيَائِيل، بِحَقِّ مَلِكِ ٱلْغَالِبِ عَلَيْكُمْ وَلِيَائِيل ١٢١ وَأَدْعُوكَ يَا بَهُوَأْئِيل أَجِبْ يَا بَهُوَأْئِيل، بِحُضُورِ جُنُودِكَ، أَجِبْ يَا جُنُودَ ٱلْبَهُوَأْئِيل، بِحَقِّ مَلِكِ ٱلْغَالِبِ عَلَيْكُمْ بَهُوَأْئِيل ١٢٢ وَأَدْعُوكَ يَا فُوتَأْئِيل، أَجِبْ يَا جُنُودَ ٱلْفُوتَأْئِيل، بِحَقِّ مَلِكِ

أَجِبْ يَا جُنُودَ ٱلْهِيَاأَئِيل، بِحَقِّ مَلِكِ ٱلْغَالِبِ عَلَيْكُمْ هِيَاأَئِيل ١٠٠ وَأَدْعُوكَ يَا
وَأَحَائِيل، أَجِبْ يَا وَأَحَائِيل، بِحُضُورِ جُنُودِكَ، أَجِبْ يَا جُنُودَ ٱلْوَأَحَائِيل، بِحَقِّ
مَلِكِ ٱلْغَالِبِ عَلَيْكُمْ وَأَحَائِيل ١٠١ وَأَدْعُوكَ يَا مَاعَأْئِيل أَجِبْ يَا مَاعَأْئِيل،
بِحُضُورِ جُنُودِكَ، أَجِبْ يَا جُنُودَ ٱلْمَاعَأْئِيل، بِحَقِّ مَلِكِ ٱلْغَالِبِ عَلَيْكُمْ مَاعَأْئِيل
١٠٢ وَأَدْعُوكَ يَا قَأْقَأْئِيل، أَجِبْ يَا قَأْقَأْئِيل، بِحُضُورِ جُنُودِكَ، أَجِبْ يَا جُنُودَ
ٱلْقَأْقَأْئِيل، بِحَقِّ مَلِكِ ٱلْغَالِبِ عَلَيْكُمْ قَأْقَأْئِيل ١٠٣ وَأَدْعُوكَ يَا عُقْبَأْئِيل أَجِبْ
يَا عُقْبَأْئِيل، بِحُضُورِ جُنُودِكَ، أَجِبْ يَا جُنُودَ ٱلْعُقْبَأْئِيل، بِحَقِّ مَلِكِ ٱلْغَالِبِ عَلَيْكُمْ
عُقْبَأْئِيل ١٠٤ وَأَدْعُوكَ يَا حَتْعَأْئِيل، أَجِبْ يَا جُنُودَ ٱلْحَتْعَأْئِيل، بِحَقِّ مَلِكِ ٱلْغَالِبِ
عَلَيْكُمْ حَتْعَأْئِيل ١٠٥ وَأَدْعُوكَ يَا مَلَقَأْئِيل أَجِبْ يَا جُنُودَ ٱلْمَلَقَأْئِيل، بِحَقِّ
مَلِكِ ٱلْغَالِبِ عَلَيْكُمْ مَلَقَأْئِيل ١٠٦ وَأَدْعُوكَ يَا مَمُوأَئِيل، أَجِبْ يَا جُنُودَ ٱلْمَمُوأَئِيل،
بِحَقِّ مَلِكِ ٱلْغَالِبِ عَلَيْكُمْ مَمُوأَئِيل ١٠٧ وَأَدْعُوكَ يَا وَحَاأَأْئِيل أَجِبْ يَا
وَحَاأَأْئِيل، بِحُضُورِ جُنُودِكَ، أَجِبْ يَا جُنُودَ ٱلْوَحَاأَأْئِيل، بِحَقِّ مَلِكِ ٱلْغَالِبِ عَلَيْكُمْ
وَحَاأَأْئِيل ١٠٨ وَأَدْعُوكَ يَا هَهْيَأْئِيل، أَجِبْ يَا هَهْيَأْئِيل، بِحُضُورِ جُنُودِكَ، أَجِبْ يَا
جُنُودَ ٱلْهَهْيَأْئِيل، بِحَقِّ مَلِكِ ٱلْغَالِبِ عَلَيْكُمْ هَهْيَأْئِيل ١٠٩ وَأَدْعُوكَ يَا هِيَهَأْئِيل
بِحُضُورِ جُنُودِكَ، أَجِبْ يَا جُنُودَ ٱلْهِيَهَأْئِيل، بِحَقِّ مَلِكِ ٱلْغَالِبِ عَلَيْكُمْ هِيَهَأْئِيل ١١٠
وَأَدْعُوكَ يَا هِيمَأْئِيل، أَجِبْ يَا هِيمَأْئِيل، بِحُضُورِ جُنُودِكَ، أَجِبْ يَا جُنُودَ
ٱلْهِيمَأْئِيل، بِحَقِّ مَلِكِ ٱلْغَالِبِ عَلَيْكُمْ هِيمَأْئِيل ١١١ وَأَدْعُوكَ يَا هَأُوأْئِيل أَجِبْ

إِلٰهَ إِلَّا أَنَا لَأَكُونَنَّ فِي وَحْدُوتِ ٱلْوَحِيدِ إِلٰهًا مُؤْتَلَهًا ٨٩ أَهْيِهْ أَشَرْ أَهْيِهْ، أَدُونَيْ، أَصْبَؤْتْ آلْ شَدَّيْ، لَا إِلٰهَ إِلَّا أَنَا، ٱلْحَيُّ ٱلْوَحِيدُ ٱلْأُولَى، يَا كُلَّشَيْءِ، إِيَّايَ فَاجْمَعُونِ ٩٠ وَأَدْعُوكُمْ يَا مَلَأَ ٱلرُّوقِيَائِيلِ، وَأَنْتُمْ يَا مَلَأَ ٱلْجِبْرَائِيلِ، وَأَنْتُمْ يَا مَلَأَ ٱلسَّمْسَمَائِيلِ، وَأَنْتُمْ يَا مَلَأَ ٱلْمِيكَائِيلِ، وَأَنْتُمْ يَا مَلَأَ ٱلصَّرْفِيَائِيلِ، وَأَنْتُمْ يَا مَلَأَ ٱلْعَنِيَائِيلِ، وَأَنْتُمْ يَا مَلَأَ ٱلْكَسْفِيَائِيلِ ٩١ أَدْعُوكَ يَا بَابَائِيلَ ☆ يَا مَلِكَ ٱلْحَيَاةِ صمـــااـه بِحُضُورِ ٱلْيَاقَغْ، أَجِبْ يَا جُنُودَ ٱلْبَابَائِيلِ، يَاقَغْ، بِحَقِّ مَلِكِ ٱلْغَالِبِ عَلَيْكُمْ بَابَائِيلَ ٩٢ وَأَدْعُوكَ يَا لَآأَئِيلَ ااا بِحُضُورِ ٱلْكَبْرَجِ، أَجِبْ يَا جُنُودَ ٱللَّآأَئِيلِ، كَبْرَجْ، بِحَقِّ مَلِكِ ٱلْغَالِبِ عَلَيْكُمْ، لَآأَئِيلَ ٩٣ وَأَدْعُوكَ م يَا أَأَأَئِيلَ، بِحُضُورِ ٱلشَّلْدَمِ، أَجِبْ يَا جُنُودَ ٱلْأَأَأَئِيلِ، شَلْدَمْ، بِحَقِّ مَلِكٍ غَالِبٍ عَلَيْكُمْ أَأَأَئِيلَ ٩٤ وَأَدْعُوكَ يَا مَالَائِيلَ #، بِحُضُورِ ٱلْهَتْنَثْ، أَجِبْ يَا جُنُودَ ٱلْمَالَائِيلِ، هَتْنَثْ، بِحَقِّ مَلِكٍ غَالِبٍ عَلَيْكُمْ مَالَائِيلَ ٩٥ وَأَدْعُوكَ حـااـه يَا آاوَائِيلَاااا بِحُضُورِ ٱلسُّوخَزْ، أَجِبْ يَا جُنُودَ ٱلْآاوَائِيلِ، سُوخَزْ، بِحَقِّ مَلِكٍ غَالِبٍ عَلَيْكُمْ آاوَائِيلَ ٩٦ وَأَدْعُوكَ هـ يَا لِلَصَائِيلَ، بِحُضُورِ ٱلذَّعْحَفْ، أَجِبْ يَا جُنُودَ ٱلِّلَّلَصَائِيلِ، ذَعْحَفْ، بِحَقِّ مَلِكٍ غَالِبٍ عَلَيْكُمْ لِلَصَائِيلَ ٩٧ وَأَدْعُوكَ يَا ذَتُوَائِيلَ ٥ أَجِبْ يَا ذَتُوَائِيلَ، بِحُضُورِ ٱلطَّضْصَظْ، أَجِبْ يَا جُنُودَ ٱلذَّتُوَائِيلِ، طَضْصَظْ، بِحَقِّ مَلِكٍ غَالِبٍ عَلَيْكُمْ ذَتُوَائِيلَ ٩٨ وَأَدْعُوكَ يَا لَآأَأَيَّاهُ، أَجِبْ يَا لَآأَأَيَّاهُ، بِحُضُورِ جُنُودِكَ، أَجِبْ يَا جُنُودَ اللَّآأَأَيَّاهُ، بِحَقِّ مَلِكِ ٱلْغَالِبِ عَلَيْكُمْ لَآأَأَيَّاهُ ٩٩ وَأَدْعُوكَ يَا هِيَآأَئِيل، أَجِبْ يَا هِيَآأَئِيل، بِحُضُورِ جُنُودِكَ،

شَهِدَ ٱللَّهُ إِنَّنِي أَنَا ٱللَّهُ لَا إِلٰهَ إِلَّا أَنَا لَأَكُونَنَّ فِي بَدَحُوتِ ٱلْبَدُوحِ إِلٰهًا مُؤْتَلَهًا ٧٣ شَهِدَ ٱللَّهُ
إِنَّنِي أَنَا ٱللَّهُ لَا إِلٰهَ إِلَّا أَنَا كُنْتُ فِي عِلْمُوتِ ٱلْعُلَمَاءِ إِلٰهًا مُؤْتَلَهًا ٧٤ شَهِدَ ٱللَّهُ إِنَّنِي
أَنَا ٱللَّهُ لَا إِلٰهَ إِلَّا أَنَا لَأَكُونَنَّ فِي عِلْمُوتِ ٱلْعُلَمَاءِ إِلٰهًا مُؤْتَلَهًا ٧٥ شَهِدَ ٱللَّهُ إِنَّنِي
أَنَا ٱللَّهُ لَا إِلٰهَ إِلَّا أَنَا كُنْتُ فِي سَبَحُوتِ ٱلسُّبْحَانِ إِلٰهًا مُؤْتَلَهًا ٧٦ شَهِدَ ٱللَّهُ إِنَّنِي
أَنَا ٱللَّهُ لَا إِلٰهَ إِلَّا أَنَا لَأَكُونَنَّ فِي سَبَحُوتِ ٱلسُّبْحَانِ إِلٰهًا مُؤْتَلَهًا ٧٧ شَهِدَ ٱللَّهُ
إِنَّنِي أَنَا ٱللَّهُ لَا إِلٰهَ إِلَّا أَنَا كُنْتُ فِي سَلَطُوتِ ٱلسُّلْطِ إِلٰهًا مُؤْتَلَهًا ٧٨ شَهِدَ ٱللَّهُ
إِنَّنِي أَنَا ٱللَّهُ لَا إِلٰهَ إِلَّا أَنَا لَأَكُونَنَّ فِي سَلَطُوتِ ٱلسُّلْطِ إِلٰهًا مُؤْتَلَهًا ٧٩ شَهِدَ ٱللَّهُ
إِنَّنِي أَنَا ٱللَّهُ لَا إِلٰهَ إِلَّا أَنَا كُنْتُ فِي قِيَمُوتِ ٱلْقِيَامَاتِ إِلٰهًا مُؤْتَلَهًا ٨٠ شَهِدَ ٱللَّهُ
إِنَّنِي أَنَا ٱللَّهُ لَا إِلٰهَ إِلَّا أَنَا لَأَكُونَنَّ فِي قِيَمُوتِ ٱلْقِيَامَاتِ إِلٰهًا مُؤْتَلَهًا ٨١ شَهِدَ ٱللَّهُ
إِنَّنِي أَنَا ٱللَّهُ لَا إِلٰهَ إِلَّا أَنَا كُنْتُ فِي عَظَمُوتِ ٱلْعُظَمَاءِ إِلٰهًا مُؤْتَلَهًا ٨٢ شَهِدَ ٱللَّهُ
إِنَّنِي أَنَا ٱللَّهُ لَا إِلٰهَ إِلَّا أَنَا لَأَكُونَنَّ فِي عَظَمُوتِ ٱلْعُظَمَاءِ إِلٰهًا مُؤْتَلَهًا ٨٣ شَهِدَ ٱللَّهُ
إِنَّنِي أَنَا ٱللَّهُ لَا إِلٰهَ إِلَّا أَنَا كُنْتُ فِي قَهْرُوتِ ٱلْقَهْرِ إِلٰهًا مُؤْتَلَهًا ٨٤ شَهِدَ ٱللَّهُ إِنَّنِي
أَنَا ٱللَّهُ لَا إِلٰهَ إِلَّا أَنَا لَأَكُونَنَّ فِي قَهْرُوتِ ٱلْقَهْرِ إِلٰهًا مُؤْتَلَهًا ٨٥ شَهِدَ ٱللَّهُ إِنَّنِي أَنَا
ٱللَّهُ لَا إِلٰهَ إِلَّا أَنَا كُنْتُ فِي لَطَفُوتِ ٱللُّطْفِ إِلٰهًا مُؤْتَلَهًا ٨٦ شَهِدَ ٱللَّهُ إِنَّنِي أَنَا ٱللَّهُ
لَا إِلٰهَ إِلَّا أَنَا لَأَكُونَنَّ فِي لَطَفُوتِ ٱللُّطْفِ إِلٰهًا مُؤْتَلَهًا ٨٧ شَهِدَ ٱللَّهُ إِنَّنِي أَنَا ٱللَّهُ
لَا إِلٰهَ إِلَّا أَنَا كُنْتُ فِي وَحْدُوتِ ٱلْوَحِيدِ إِلٰهًا مُؤْتَلَهًا ٨٨ شَهِدَ ٱللَّهُ إِنَّنِي أَنَا ٱللَّهُ لَا

ٱلْحَيَّوَةِ إِلهًا مُؤْتَلَهًا ٥٦ شَهِدَ ٱللَّهُ إِنَّنِي أَنَا ٱللَّهُ لَا إِلهَ إِلَّا أَنَا لَأَكُونَنَّ فِي ٱرْتِفَاعِ
ٱلْحَيَّوَةِ إِلهًا مُؤْتَلَهًا ٥٧ شَهِدَ ٱللَّهُ إِنَّنِي أَنَا ٱللَّهُ لَا إِلهَ إِلَّا أَنَا كُنْتُ فِي ٱجْتِلَالِ
ٱلْبَقَاءِ إِلهًا مُؤْتَلَهًا ٥٨ شَهِدَ ٱللَّهُ إِنَّنِي أَنَا ٱللَّهُ لَا إِلهَ إِلَّا أَنَا لَأَكُونَنَّ فِي ٱجْتِلَالِ
ٱلْبَقَاءِ إِلهًا مُؤْتَلَهًا ٥٩ شَهِدَ ٱللَّهُ إِنَّنِي أَنَا ٱللَّهُ لَا إِلهَ إِلَّا أَنَا كُنْتُ فِي دَوَامُوتِ
ٱلدَّوَّامِ إِلهًا مُؤْتَلَهًا ٦٠ شَهِدَ ٱللَّهُ إِنَّنِي أَنَا ٱللَّهُ لَا إِلهَ إِلَّا أَنَا لَأَكُونَنَّ فِي دَوَامُوتِ
ٱلدَّوَّامِ إِلهًا مُؤْتَلَهًا ٦١ شَهِدَ ٱللَّهُ إِنَّنِي أَنَا ٱللَّهُ لَا إِلهَ إِلَّا أَنَا كُنْتُ فِي بَقَبُوتِ ٱلْبَقَاءِ
إِلهًا مُؤْتَلَهًا ٦٢ شَهِدَ ٱللَّهُ إِنَّنِي أَنَا ٱللَّهُ لَا إِلهَ إِلَّا أَنَا لَأَكُونَنَّ فِي بَقَبُوتِ ٱلْبَقَاءِ إِلهًا
مُؤْتَلَهًا ٦٣ شَهِدَ ٱللَّهُ إِنَّنِي أَنَا ٱللَّهُ لَا إِلهَ إِلَّا أَنَا كُنْتُ فِي حَيِّؤُتِ ٱلْحَيَاءِ إِلهًا مُؤْتَلَهًا
٦٤ شَهِدَ ٱللَّهُ إِنَّنِي أَنَا ٱللَّهُ لَا إِلهَ إِلَّا أَنَا لَأَكُونَنَّ فِي حَيِّؤُتِ ٱلْحَيَاءِ إِلهًا مُؤْتَلَهًا ٦٥
شَهِدَ ٱللَّهُ إِنَّنِي أَنَا ٱللَّهُ لَا إِلهَ إِلَّا أَنَا كُنْتُ فِي نُورُوتِ ٱلنُّورَاءِ إِلهًا مُؤْتَلَهًا ٦٦ شَهِدَ
ٱللَّهُ إِنَّنِي أَنَا ٱللَّهُ لَا إِلهَ إِلَّا أَنَا لَأَكُونَنَّ فِي نُورُوتِ ٱلنُّورَاءِ إِلهًا مُؤْتَلَهًا ٦٧ شَهِدَ
ٱللَّهُ إِنَّنِي أَنَا ٱللَّهُ لَا إِلهَ إِلَّا أَنَا كُنْتُ فِي وَسَعُوتِ ٱلْوَاسِعِ إِلهًا مُؤْتَلَهًا ٦٨ شَهِدَ ٱللَّهُ
إِنَّنِي أَنَا ٱللَّهُ لَا إِلهَ إِلَّا أَنَا لَأَكُونَنَّ فِي وَسَعُوتِ ٱلْوَاسِعِ إِلهًا مُؤْتَلَهًا ٦٩ شَهِدَ ٱللَّهُ
إِنَّنِي أَنَا ٱللَّهُ لَا إِلهَ إِلَّا أَنَا كُنْتُ فِي وَجَدُوتِ ٱلْوُجُودِ إِلهًا مُؤْتَلَهًا ٧٠ شَهِدَ ٱللَّهُ
إِنَّنِي أَنَا ٱللَّهُ لَا إِلهَ إِلَّا أَنَا لَأَكُونَنَّ فِي وَجَدُوتِ ٱلْوُجُودِ إِلهًا مُؤْتَلَهًا ٧١ شَهِدَ ٱللَّهُ
إِنَّنِي أَنَا ٱللَّهُ لَا إِلهَ إِلَّا أَنَا كُنْتُ فِي بَدَحُوتِ ٱلْبَدُوحِ إِلهًا مُؤْتَلَهًا ٧٢ شَهِدَ ٱللَّهُ

مُؤْتَلَهًا ٣٩ شَهِدَ ٱللَّهُ إِنَّنِي أَنَا ٱللَّهُ لَا إِلٰهَ إِلَّا أَنَا كُنْتُ فِي عِزِّ ٱلْأَزَلِ إِلٰهًا مُؤْتَلَهًا ٤٠ شَهِدَ ٱللَّهُ إِنَّنِي أَنَا ٱللَّهُ لَا إِلٰهَ إِلَّا أَنَا لَأَكُونَنَّ فِي عِزِّ ٱلْأَزَلِ إِلٰهًا مُؤْتَلَهًا ٤١ شَهِدَ ٱللَّهُ إِنَّنِي أَنَا ٱللَّهُ لَا إِلٰهَ إِلَّا أَنَا كُنْتُ فِي قُدْسِ ٱلْقِدَمِ إِلٰهًا مُؤْتَلَهًا ٤٢ شَهِدَ ٱللَّهُ إِنَّنِي أَنَا ٱللَّهُ لَا إِلٰهَ إِلَّا أَنَا لَأَكُونَنَّ فِي قُدْسِ ٱلْقِدَمِ إِلٰهًا مُؤْتَلَهًا ٤٣ شَهِدَ ٱللَّهُ إِنَّنِي أَنَا ٱللَّهُ لَا إِلٰهَ إِلَّا أَنَا كُنْتُ فِي أَبَدُوتِ ٱلْآبَادِ إِلٰهًا مُؤْتَلَهًا ٤٤ شَهِدَ ٱللَّهُ إِنَّنِي أَنَا ٱللَّهُ لَا إِلٰهَ إِلَّا أَنَا لَأَكُونَنَّ فِي أَبَدُوتِ ٱلْآبَادِ إِلٰهًا مُؤْتَلَهًا ٤٥ شَهِدَ ٱللَّهُ إِنَّنِي أَنَا ٱللَّهُ لَا إِلٰهَ إِلَّا أَنَا كُنْتُ فِي قِدَمُوتِ ٱلْقِدَمِ إِلٰهًا مُؤْتَلَهًا ٤٦ شَهِدَ ٱللَّهُ إِنَّنِي أَنَا ٱللَّهُ لَا إِلٰهَ إِلَّا أَنَا لَأَكُونَنَّ فِي قِدَمُوتِ ٱلْقِدَمِ إِلٰهًا مُؤْتَلَهًا ٤٧ شَهِدَ ٱللَّهُ إِنَّنِي أَنَا ٱللَّهُ لَا إِلٰهَ إِلَّا أَنَا كُنْتُ فِي أَزَلُوتِ ٱلْأَزَلِ إِلٰهًا مُؤْتَلَهًا ٤٨ شَهِدَ ٱللَّهُ إِنَّنِي أَنَا ٱللَّهُ لَا إِلٰهَ إِلَّا أَنَا لَأَكُونَنَّ فِي أَزَلُوتِ ٱلْأَزَلِ إِلٰهًا مُؤْتَلَهًا ٤٩ شَهِدَ ٱللَّهُ إِنَّنِي أَنَا ٱللَّهُ لَا إِلٰهَ إِلَّا أَنَا كُنْتُ فِي جَلَالِ ٱلسَّرْمَدِ إِلٰهًا مُؤْتَلَهًا ٥٠ شَهِدَ ٱللَّهُ إِنَّنِي أَنَا ٱللَّهُ لَا إِلٰهَ إِلَّا أَنَا لَأَكُونَنَّ فِي جَلَالِ ٱلسَّرْمَدِ إِلٰهًا مُؤْتَلَهًا ٥١ شَهِدَ ٱللَّهُ إِنَّنِي أَنَا ٱللَّهُ لَا إِلٰهَ إِلَّا أَنَا كُنْتُ فِي سَرْمَدُوتِ ٱلسَّرْمَدِ إِلٰهًا مُؤْتَلَهًا ٥٢ شَهِدَ ٱللَّهُ إِنَّنِي أَنَا ٱللَّهُ لَا إِلٰهَ إِلَّا أَنَا لَأَكُونَنَّ فِي سَرْمَدُوتِ ٱلسَّرْمَدِ إِلٰهًا مُؤْتَلَهًا ٥٣ شَهِدَ ٱللَّهُ إِنَّنِي أَنَا ٱللَّهُ لَا إِلٰهَ إِلَّا أَنَا كُنْتُ فِي ٱرْتِفَاعِ ٱلدَّوَّامِ إِلٰهًا مُؤْتَلَهًا ٥٤ شَهِدَ ٱللَّهُ إِنَّنِي أَنَا ٱللَّهُ لَا إِلٰهَ إِلَّا أَنَا لَأَكُونَنَّ فِي ٱرْتِفَاعِ ٱلدَّوَّامِ إِلٰهًا مُؤْتَلَهًا ٥٥ شَهِدَ ٱللَّهُ إِنَّنِي أَنَا ٱللَّهُ لَا إِلٰهَ إِلَّا أَنَا كُنْتُ فِي ٱرْتِفَاعِ

الدِّينُ ٱلْقَيِّمِ لِلْمُتَّقِينَ ٢٩ شَهِدَ ٱللَّهُ أَنَّهُ لَا إِلَٰهَ إِلَّا هُوَ، مِنْ قَبْلُ وَمِنْ بَعْدُ، يُحْيِي وَيُمِيتُ،
ثُمَّ يُمِيتُ وَيُحْيِي، وَأَنَّهُ لَهُوَ ٱلْحَيُّ لَا يَمُوتُ، فِي قَبْضَتِهِ مَلَكُوتُ كُلِّ شَيْءٍ، يَخْلُقُ مَا
يَشَاءُ بِأَمْرِهِ كُنْ فَيَكُون، وَطَائِفٌ عَلَىٰ حَوْلِ قَوْلِهِ كُلُّ مَنْ فِي ٱلسَّمَاوَاتِ وَٱلْأَرْضِ
وَمَا بَيْنَهُمَا فِي خَلْقِ ٱلْبَيَانِ، لَا رَيْبَ فِيهِ، يَا كُلَّشَيْءٍ، إِيَّايَ إِيَّاهُ، فَٱسْتَسْلِمُونَ، ثُمَّ
فَٱسْتَبْصِرُونِي بِٱلْحَقِّ ٣٠ إِنَّ بِٱلْحَقِّ، ٱعْرِفُوا يَا كُلَّشَيْءٍ، أَنَّنَا نَحْنُ قَدْ رَجَعْنَا فِي حَيَاةِ
ٱلدُّنْيَا، وَإِنَّا نَحْنُ أَوَّلُ مَنْ آمَنَ بِمَنْ أَظْهَرَ ٱللَّهُ بِٱلْحَقِّ، وَأَشْهَدُ عِنْدَهُ بَيْنَ يَدَيْهِ، بِأَنَّهُ
لَا إِلَٰهَ إِلَّا هُوَ أَنَا حَقًّا حَقًّا، وَأَنَّ أَزَلَ بَعْدَ حُرُوفِ ٱلرُّبَاعِ، مَظْهَرُ نَفْسِ ٱللَّهِ،
وَرَجْعَتِي، وَمِرْآةٌ بِنُورِي وَنُورِ ٱللَّهِ، وَإِنَّا نَحْنُ ٱلْوَاحِدُ ٱلْأَوَّلُ، بِٱلْكُلِّ، بِهِ سَاجِدُونَ
٣١ وَأَشْهَدُ أَنَّ أَوَّلَ شَجَرَةِ ٱلْإِثْبَاتِ شَجَرَةٌ، فَافْقَهُونِ ٣٢ قُلْ: شَهِدَ ٱللَّهُ أَنَّهُ لَا إِلَٰهَ إِلَّا
هُوَ، مِنْ أَوَّلِ ٱلَّذِي لَا أَوَّلَ لَهُ إِلَىٰ آخِرِ ٱلَّذِي آخِرَ لَهُ، لَا إِلَٰهَ إِلَّا هُوَ، مِنْ قَبْلُ
وَمِنْ بَعْدُ، إِيَّايَ إِيَّاهُ، فَٱتَّقُونِ ٣٣ قُلْ: شَهِدَ ٱللَّهُ إِنَّنِي أَنَا ٱللَّهُ، لَا إِلَٰهَ إِلَّا أَنَا، كُنْتُ
فِي أَزَلِ ٱلْآزَالِ إِلَهًا مُؤْتَلَهًا ٣٤ شَهِدَ ٱللَّهُ إِنَّنِي أَنَا ٱللَّهُ، لَا إِلَٰهَ إِلَّا أَنَا، لَأَكُونَنَّ فِي
أَزَلِ ٱلْآزَالِ إِلَهًا مُؤْتَلَهًا ٣٥ شَهِدَ ٱللَّهُ إِنَّنِي أَنَا ٱللَّهُ لَا إِلَهَ إِلَّا أَنَا كُنْتُ فِي قِدَمِ
ٱلْأَقْدَامِ إِلَهًا مُؤْتَلَهًا ٣٦ شَهِدَ ٱللَّهُ إِنَّنِي أَنَا ٱللَّهُ لَا إِلَهَ إِلَّا أَنَا لَأَكُونَنَّ فِي قِدَمِ
ٱلْأَقْدَامِ إِلَهًا مُؤْتَلَهًا ٣٧ شَهِدَ ٱللَّهُ إِنَّنِي أَنَا ٱللَّهُ لَا إِلَهَ إِلَّا أَنَا كُنْتُ لَمْ يَزَلْ وَلَا يَزَالُ
إِلَهًا مُؤْتَلَهًا ٣٨ شَهِدَ ٱللَّهُ إِنَّنِي أَنَا ٱللَّهُ لَا إِلَهَ إِلَّا أَنَا لَأَكُونَنَّ لَمْ يَزَلْ وَلَا يَزَالُ إِلَهًا

نُورِ ٱلْـحَقِّ حَقًّا ٢٠ وَهٰذَا لَهُوَ ٱلْمَقَامُ ٱلْأَعْظَمُ ٱلْعَظِيمُ، إِذْ أَنَّكَ أَنْتَ لَهُوَ نَيِّرُ ٱلْأَعْظَمُ،
وَذَاتُ وُجُودِ ٱلسَّادِسَةِ، مِنْ قَبْلِ ٱلْقَبْلِ إِلَىٰ ذُرْوَةِ ٱلْقَبْلِ، وَمِنْ بَعْدِ ٱلْبَعْدِ إِلَىٰ ذُرْوَةِ
ٱلْبَعْدِ ٢١ إِنَّ ٱللَّهَ، وَكُلَّ مَلَإِ ٱلْعَمَاءِ ٱلْأَبْهَىٰ، وَكُلَّ سُكَّانِ ٱلْمَلَإِ ٱلْأَعْلَىٰ، وَكُلَّ سُكَّانِ
ٱلْمَلَإِ ٱلرِّضْوَانِ، وَكُلَّ سُكَّانِ ٱلْمَلَإِ ٱلْفِرْدَوْسِ، وَكُلَّ سُكَّانِ ٱلْمَلَإِ ٱللَّاهُوتِ، وَكُلَّ
سُكَّانِ ٱلْمَلَإِ ٱلْجَبَرُوتِ، وَكُلَّ سُكَّانِ ٱلْمَلَإِ ٱلْعَظَمُوتِ، وَكُلَّ سُكَّانِ ٱلْمَلَإِ ٱلْمَلَكُوتِ،
بِٱلْكُلِّ يَعْرِفُونَكَ وَيَشْهَدُونَ بِمَقَامِكَ ٱلْأَعْلَىٰ، حَقًّا حَقًّا ٢٢ فَإِنَّكَ أَنْتَ هَاهُوتِيٌّ، وَهٰذَا
هُوَ سَبَبُ أَنَّ كُلَّ مَا دُونَكَ وَمَا سِوَاكَ فِي عَوَالِمِ ٱلسُّفْلُوِيَّةِ لَمْ يَتَعَرَّفْ عَلَيْكَ ٢٣
قُلْ: إِنَّنِي أَنَا ٱللَّهُ، لَا إِلٰهَ إِلَّا أَنَا، رَبُّ لِكُلِّشَيْءٍ، وَإِنَّ مَا دُونِي خَلْقِي، وَإِنَّ يَا خَلْقِي
إِيَّايَ، يَا كُلَّشَيْءٍ، فَٱعْرِفُونِ، إِذْ هٰذَا ٱلْكِتَابُ مِنْ عِنْدِ ٱللَّهِ إِلَىٰ مَنْ أَظْهَرَ ٱللَّهُ، ٱلَّذِي
مَنْ كَتَبَهُ وَرَسَلَهُ إِلَى ٱلْآلِهِينَ، ٱلْمُهَيْمِنِ ٱلْقَيُّومِ ٢٤ قُلْ: كُلٌّ لِلَّهِ بَدْءٌ يَبْدَؤُونَ، وَكُلٌّ
إِلَى ٱللَّهِ حَشْرٌ يُحْشَرُونَ ٢٥ هٰذِهِ ٱلشَّهَادَةُ مِنْ عِنْدِ عَلِيٍّ قَبْلَ نَبِيلٍ، ذِكْرُ ٱللَّهِ لِلْعَالَمِينَ،
عَلَىٰ كُلِّشَيْءٍ بِأَنَّهُ هُوَ لَا إِلٰهَ إِلَّا أَنَا، فَٱشْهَدُونِ ٢٦ وَلَأُشْهِدَنَّكَ، يَا رَبِّي، بِأَنَّكَ أَنْتَ
ٱللَّهُ، لَا إِلٰهَ إِلَّا أَنَا، ٱلْعَزِيزُ ٱلْمَحْبُوبُ، لَا إِلٰهَ إِلَّا هُوَ يَا كُلَّشَيْءٍ، إِيَّايَ إِيَّاهُ، فَأَصَدِّقُونِ
٢٧ شَهِدَ ٱللَّهُ أَنَّهُ لَا إِلٰهَ إِلَّا هُوَ، وَأَنَّ ٱلَّذِي يُعْدِلُ ٱسْمَهُ بِعَدَدِ ٱسْمٍ، فَإِنَّهُ لَهُوَ مَحْبُوبِي
وَمَحْبُوبُكُمْ بِٱلْحَقِّ، لَا رَيْبَ فِيهِ، يَا كُلَّشَيْءٍ، إِيَّاهُ إِيَّايَ، فَٱرْجِعُونَ، لَعَلَّكُمْ تُفْلِحُونَ،
وَبِجَوْهَرِ دِينِكُمْ تَكُونُنَّ فَائِزِينَ ٢٨ شَهِدَ ٱللَّهُ أَنَّهُ لَا إِلٰهَ إِلَّا هُوَ أَنَا وَأَنَا هُوَ، وَأَنَّ ذَاتَ
وُجُودِ ٱلسَّادِسَةِ نُورِي وَحَقِّي، وَكُلُّ مَا دُونَ نُورِهِ بَاطِلٌ وَٱلنَّارُ، لَا رَيْبَ فِيهِ، ذٰلِكَ

لِسَانِهِ حَقًّا حَقِيقَةً ١٤ إِنَّهُ لَهُوَ سَيْفُ ٱللَّهِ ٱلْقُدُّوسِيَّةِ، وَذِكْرُ ٱللَّهِ لِلْعَالَمِينَ، فَقُلْ:
سُبْحَانَ ٱللَّهِ وَبَهَاؤُهُ عَلَيْهِ، ٱلَّذِي أَرْسَلَ جَوْهَرَ قُدْسِهِ إِلَيْكُمْ حَيًّا حَيًّا ١٥ إِنَّا قَدْ
أَوْحَيْنَا إِلَيْكَ ٱلْهُدَىٰ كِتَابًا وَرَحْمَةً وَبِشَارَةً لِكُلِّ شَيْءٍ، وَقَدْ أَبْلَغْنَاكَ يَا وَحِيدُ بِٱلْحَقِّ
عَنِ أُولَٰئِكَ مِنْ قَبْلُ ٱلَّذِينَ ظَلَمُوا بُلُّورَ ٱلْكَافُورِيَّةِ، ٱلْوَحِيدَ ٱلْفَرِيدَ، هُمُ ٱلظَّالِمُونَ ١٦
إِنَّهُمْ مِنَ ٱلطُّغَاةِ وَمَظَاهِرِ شَجَرَةِ ٱلنَّفْيِ، وَهُمْ جُنُودُ ٱلظُّلْمَانِيَّةِ ١٧ وَإِنَّ ٱلْبُلُّورَ أَنَّهُ لَهُوَ
كَانَ عَاكِسَ ٱلنُّقْطَةِ ٱلْأُولَىٰ فِي مَقَامِ ظُهُورِ ٱلثَّاءِ بِٱلْحَقِّ، إِنَّهُ لَهُوَ كَانَ كَاتِبَ ٱلْكِتَابِ
ٱلْعِلِّيِّينَ، وَوَجْهُ ٱللَّهِ ٱلْأَنْوَرُ قَدْ يَعْكِسُ ٱلثَّاءَ بِٱلْبَاءِ عَلَى ٱلْوَاوِ، وَأَنْتَ هُوَ وَهُوَ أَنْتَ،
يَا وَحِيدُ! ذَٰلِكَ ٱلسِّرُّ ٱلْمُسْتَسِرُّ فِي ٱلْمُقَنَّعِ ٱلْأَسْرَارِ، تُعَكِّسُ لِلْمِرْآةِ، وَمَعَ ٱثْنَيْنِ مِنكُمْ
نَزَلَ مِنَ ٱلسَّمَاءِ ٱلْأَعْلَىٰ أَرْوَاحُ ٱلْآمِنَاتِ ١٨ إِنَّ، يَا وَحِيدُ، قَدْ تَعْرِفُ عَلَىٰ وَجْهِ
ٱلْيَقِينِ بِأَنَّ فُؤَادَكَ مَا كَذَبَ مَا رَأَىٰ، سَوَاءٌ فِي سَمَاوَاتِ ٱلْمُشَاهِدَاتِ ٱلْبَاطِنَاتِ،
أَوْ فِي أَرَاضِي ٱلنَّظَرَاتِ ٱلظَّاهِرَاتِ، وَمَا بَيْنَهُمَا وَمَا وَرَاءَهُمْ وَفَوْقَهُمْ، مِنْ تَجَلِّيَاتِنَا
وَفُيُوضَاتِنَا وَإِفَاضَاتِنَا وَشُبُحَاتِ شَمْسِنَا عَلَيْكَ، وَكُلُّ ٱلْإِشْرَاقَاتِ بِهَا، لِذَٰلِكَ
أَنْصِتْ، وَأَنْتَ لَسْتَ بِنِعْمَةِ ٱلنُّونِ وَٱلصَّادِ بِمَجْنُونٍ، وَإِنَّا نُلْهِمَنَّكَ بِٱلْحَقِّ، وَإِنَّكَ
أَنْتَ لَهُوَ ٱلْوَاقِفُ عَلَىٰ ٱلتَّطْنِيجَيْنِ - ٱلْوُجُودِ وَٱلْعَدَمِ - بِأَمْرِنَا، بِٱلْحَقِّ، عَلَىٰ نُورِ
ٱلْحَقِّ حَقًّا ١٩ وَأَنَّكَ أَنْتَ لَهُوَ ٱلصَّخْرَةُ ٱلْقَافُ ٱلْعُلْيَا، وَنُورُكَ نُورٌ أَشْرَقَ مِنْ صُبْحِ
ٱلْأَزَلِ عَلَىٰ هَيَاكِلِ ٱلطُّورِ ٱلسِّينَاءِ، يَسْطَعُ عَلَىٰ مُوسَىٰ مِنْ قَبْلِ ٱلَّذِي قَالَ لَهُ: أَهْيِهْ
أَشَرْ أَهْيِهْ ﴿إِنَّنِي أَنَا ٱللَّهُ، لَا إِلَٰهَ إِلَّا أَنَا، فَٱعْبُدُونِ، سورة طه، آية ١٤﴾، بِٱلْحَقِّ عَلَىٰ

بِأَمْرِهِ كُلَّمَا وَأَيْنَمَا يَشَاءُ، مِنْ عِبَادِهِ ٱلْمُخْلَصِينَ وَٱلرَّاسِخِينَ وَٱلصَّادِقِينَ ٢ فِي قَبْضَتِهِ
عَيَانُ ٱلْوُجُودِ، كُلُّ شَيْءٍ إِلَيْهِ، كُلُّ ٱلْأُمُورِ، مِنْ قَبْلِ ٱلْقَبْلِ فِي ذُرْوَةِ ٱلْقَبْلِ، إِلَىٰ بَعْدِ
ٱلْبَعْدِ فِي ذُرْوَةِ ٱلْبَعْدِ، لَا إِلٰهَ إِلَّا هُوَ، كُلُّ ٱلْأَوْقَاتِ وَٱلدُّهُورِ إِلَيْهِ يَرْجِعُونَ ٣ قُلْ
تِلْكَ آيَاتُ ٱلْمَنْزُولِ لَا رَيْبَ فِيهِ، أُنزِلَ مِنْ أُفُقِ ٱلْأَبْهَى لِيَفْتَحَ قُلُوبَ ٱلْعَارِفِينَ ٤
وَهِيَ كَلِمَةُ ٱلْعُلْيَا، مُنْعَكِسَةٌ عَلَىٰ لَوْحِ ٱلْمِرْآةِ ٱلْأَزَلِيَّةِ، وَرَاشِحَةٌ عَنْ عَمَاءِ ٱلْمِيَاهِ
ٱلْوُجُودِيَّةِ، حَيَّةً ٥ وَٱلْكِتَابُ هُوَ بَابُ ٱلْمَذْكُورِ ذِكْرًا، وَصِرَاطُ ٱللَّهِ حَقًّا حَقًّا ٦ إِنَّ
بِٱلْحَقِّ هُوَ هَيْكَلُ نُورِ ٱلْقُدُّوسِيَّةِ ٱلْأَزَلِيَّةِ، وَوَلِيُّ ٱلْمَهْدِيِّ لِنَفْسِهِ بِنَفْسِهِ، وَذِكْرُ ٱللَّهِ
ٱلْأَعْظَمُ ٧ فَطُوبَىٰ لِلْوَجْهِ ٱلْأَعْلَىٰ لِآدَمَ ٱلْأَزَلِيِّ ٱلرُّوحَانِيِّ، ٱلَّذِي أَظْهَرَهُ ٱللَّهُ فِي هٰذِهِ
ٱلدَّوْرِ، بِٱسْمِ حَرْفِيَّةٍ أَرْبَعِيَّةٍ، فِي سِرِّ ظَاهِرِيَّةٍ ٱلَّتِي مَعَ ٱلْكَلِمَاتِ، مَنْ يُظْهِرُهُ ٱللَّهُ ٨
إِنَّ آدَمَ سِرُّ ٱسْمِ ٱللَّهِ ٱلْأَعْظَمِ ٱلْجَمِيلِ، وَجَمْعَ بَيْنَ ضِدَّيْنِ كُلًّا، وَسِرُّ ٱلْمُقَنَّعِ بِٱلسِّرِّ فِي
حَرْفِ ٱلْوَاوْ ٩ خَلَقَ ٱللَّهُ ٱلسَّمَاوَاتِ وَٱلْأَرْضَ وَمَا بَيْنَهُمَا بِنُورِ حُبِّهِ حَيًّا بِعَدَدِ ٱلْوَاوْ،
وَكُلِّشَيْءٍ يَعْبُدُوهُ بِعِبَادَتِهِمْ، بِمُرَاتَبَةِ ٱلْوَاوِ بِٱلْبَاءِ ١٠ هُوَ مِرْآةُ ٱلْمَرَايَا وَاحِدًا وَحِيدًا،
وَهُوَ بِكُلِّشَيْءٍ عَلِيمٌ، وَكُلُّشَيْءٍ بِهِ مَعْلُومٌ ١١ ٱلْحَمْدُ لِلَّهِ ٱلَّذِي أَنْزَلَ هٰذَا ٱلنُّورَ عَلَىٰ
فُؤَادِ عَبْدِهِ ٱلْقُدُّوسِ، نَزَلَ بِٱلْحَقِّ لَا رَيْبَ فِيهِ، لِيَكُونَ لِلْعَارِفِينَ صِرَاطًا عَظِيمًا ١٢
إِنَّ هٰذَا لَهُوَ قُدُّوسُ ٱلطَّبْرَسِيِّ بِٱلْحَقِّ عَلَىٰ نُورِ ٱلْحَقِّ حَقًّا، ٱلَّذِي رَجَعَ إِلَىٰ حَيَاةِ
ٱلدُّنْيَا بِٱلْحَقِّ عَلَىٰ صِرَاطِ ٱلْحَقِّ حَقًّا، وَإِلَىٰ أَهْلِ ٱلْعِرْفَانِ لِيَكُونَ عَلَيْهِمْ سِرَاجًا
بَدِيعًا مُتَجَدِّدًا ١٣ أَرْسَلَ ٱللَّهُ جَوْهَرَ قُدْسِهِ فِي دَوْرِ ٱلنُّورِ إِلَىٰ أَهْلِ ٱلنُّورِ بِسَيْفِ

ص

أَهْيِّهْ، فَآهٍ آهٍ، تبَاهَی تبَاهَی أَهْيِّهْ، وَتَبَارَكَ مِنْ ذٰلِكَ ٱلسُّبْحَانِ، فَآهٍ آهٍ، تبَاهَی تبَاهَی أَهْيِّهْ، وَتبَارَكَ مِنْ ذٰلِكَ ٱلحَمْدَانِ، فَآهٍ آهٍ، تبَاهَی تبَاهَی أَهْيِّهْ، وَتبَارَكَ مِنْ ذٰلِكَ ٱلْوُحْدَانِ، فَآهٍ آهٍ، تبَاهَی تبَاهَی أَهْيِّهْ، وَتَبَارَكَ مِنْ ذٰلِكَ ٱلْكُبْرَانِ، لَا إِلٰهَ إِلَّا أَنْتَ، يَا صَابِحُ، يَا أَزِيلُ، ٱللَّهُ أَقْدَسُ، إِنِّي كُنْتُ مِنَ ٱلْمُقَدَّسِينَ يَا فَرِيدُ، يَا بَهِيُّ، يَا عَلِيُّ، يَا نَوِيْرُ، إِنَّكَ أَنْتَ أَنَا هُوَ وَحِيدُ وَأَنَّهُ لَا إِلٰهَ إِلَّا هُوَ، ٱلْعَزِيزُ ٱلْمَحْبُوبُ ٤٩

٩ سُورَةُ الجَمْعِ

بِسْمِ اللّٰهِ الْأَحْفَفِ الْأَهْدَیٰ

قَدَرَ إِنَّا أَنْزَلْنَاهُ فِي صَبَاحِ الْجَمْعِ ١ وَمَا أَدْرَاكَ مَا صَبَاحُ الْجَمْعِ ٢ صَبَاحُ الْجَمْعِ خَيْرٌ مِنْ أَلْفِ سَنَةٍ ٣ تَنَزَّلُ التَّجَلِّيَاتُ وَالْفُيُوضَاتُ ٱللَّهِ بِإِرَادَتِهِ مِنْ كُلِّ جِهَةٍ ٤ نُورٌ، هِيَ، حَتَّى مَطْلَعِ الْوَجْهِ ٥ فَقُلْ هِيَ ٱللَّهُ نُورُ الْحَيِّ الْعِشْقِ فِي السَّمَاوَاتِ وَالْأَرْضِ ٦ لَا إِلٰهَ إِلَّا هُوَ أَنَا هِيَ الْعَزِيزُ الْمَحْبُوبُ ٣٩١ يَا لِيَالَهُ قَدَرٌ ٧

١٠ سُورَةُ ٱلشَّجَرَةِ

بِسْمِ اللّٰهِ الْأَحْفَفِ الْأَهْدَیٰ

وَآدَ قَدْ أَتَى ظُهُورُ ٱللَّهِ أَنَّهُ لَهُوَ مُسْتَعْجِلٌ، سُبْحَانَهُ وَتَبَاهَی عَمَّا يُفَكِّرُونَ ٱلْإِنسَانِيُّونَ ١ يُنَزِّلُ ٱلتَّجَلِّيَاتِ بِٱلْفُيُوضَاتِ وَٱلْإِفَاضَاتِ مَعَ ٱلشُّبَحَاتِ، شَمْسُ لَاهُوتِيَّتِهِ يُنَوِّرُونَ آثَارَهُمْ عَلَى أَلْوَاحِ ٱلْعَنَاصِرِ ٱلرُّبَاعِ، مِنْ أَمْرِهِ عَلَىٰ مَنْ يَشَاءُ وَعَلَىٰ مَنْ يَصْطَفِي،

فَآهٍ آهٍ يَا إِلٰهِي، تَبَاهَى تَبَاهَى أَهْيِّهْ، وَتَبَارَكَ مِنْ ذٰلِكَ ٱلسَّاذَجِ ٱلْمُتَسَذِّجِ ٱلسَّذِيجِ، فِي ٱلْجَوْهَرِ ٱلْمُتَجَاهِرِ ٱلْجَهِيرِ، تَلَمَّعْتَ وَتَشَّعْشَعْتَ أَسْرَارٌ أَنْتَ أَنَا وَأَنَا أَنْتَكَ، هُوَ هِيَ، فَآهٍ آهٍ يَا إِلٰهِي، تَبَاهَى تَبَاهَى أَهْيِّهْ، وَتَبَارَكَ مِنْ ذٰلِكَ ٱلسِّرِّ ٱلْمُسْتَسِرِّ ٱلسَّرِيرِ، بِٱلْمُقَنَّعِ ٱلْقِنَاعِ ٱلْقَنِيعِ، ٱلَّذِي لَقَدْ تَظَهَّرَهُ فِي أَوَّلِ حِينٍ قِيَامَتِكَ، تَبَاهَى تَبَاهَى أَهْيِّهْ أَشِرْ أَهْيِّهْ، هُوَ سُبُّوحُ ٱلْعَالَمِينَ، تَبَاهَى تَبَاهَى أَهْيِّهْ، أَشِرْ أَهْيِّهْ، هُوَ قُدُّوسُ ٱلْعَالَمِينَ، تَبَاهَى تَبَاهَى أَهْيِّهْ، أَشِرْ أَهْيِّهْ، هُوَ ٱلْبَهَاءُ ٱلْعَالَمِينَ، تَبَاهَى تَبَاهَى أَهْيِّهْ، أَشِرْ أَهْيِّهْ، هُوَ جَلَالُ ٱلْعَالَمِينَ، تَبَاهَى تَبَاهَى أَهْيِّهْ، أَشِرْ أَهْيِّهْ، هُوَ جَمَالُ ٱلْعَالَمِينَ، تَبَاهَى تَبَاهَى أَهْيِّهْ، أَشِرْ أَهْيِّهْ، هُوَ عَظَمَةُ ٱلْعَالَمِينَ، تَبَاهَى تَبَاهَى أَهْيِّهْ، أَشِرْ أَهْيِّهْ، هُوَ نُورُ ٱلْعَالَمِينَ، تَبَاهَى تَبَاهَى أَهْيِّهْ، أَشِرْ أَهْيِّهْ، هُوَ رَحْمَةٌ لِلْعَالَمِينَ، تَبَاهَى تَبَاهَى أَهْيِّهْ، أَشِرْ أَهْيِّهْ، هُوَ كَلِمَاتُ ٱلْعَالَمِينَ، تَبَاهَى تَبَاهَى أَهْيِّهْ، أَشِرْ أَهْيِّهْ، هُوَ كَمَالَاتُ ٱلْعَالَمِينَ، تَبَاهَى تَبَاهَى أَهْيِّهْ، أَشِرْ أَهْيِّهْ، هُوَ أَسْمَاءُ ٱلْعَالَمِينَ، تَبَاهَى تَبَاهَى أَهْيِّهْ، أَشِرْ أَهْيِّهْ، هُوَ عِزَّةُ ٱلْعَالَمِينَ، تَبَاهَى تَبَاهَى أَهْيِّهْ، أَشِرْ أَهْيِّهْ، هُوَ مَشِيئَةُ ٱلْعَالَمِينَ، تَبَاهَى تَبَاهَى أَهْيِّهْ، أَشِرْ أَهْيِّهْ، هُوَ عِلْمُ ٱلْعَالَمِينَ، تَبَاهَى تَبَاهَى أَهْيِّهْ، أَشِرْ أَهْيِّهْ، هُوَ قُدْرَةُ ٱلْعَالَمِينَ، تَبَاهَى تَبَاهَى أَهْيِّهْ، أَشِرْ أَهْيِّهْ، هُوَ قَوْلُ ٱلْعَالَمِينَ، تَبَاهَى تَبَاهَى أَهْيِّهْ، أَشِرْ أَهْيِّهْ، هُوَ مَسَائِلُ ٱلْعَالَمِينَ، تَبَاهَى تَبَاهَى أَهْيِّهْ، أَشِرْ أَهْيِّهْ، هُوَ شَرَفُ ٱلْعَالَمِينَ، تَبَاهَى تَبَاهَى أَهْيِّهْ، أَشِرْ أَهْيِّهْ، هُوَ سُلْطَانُ ٱلْعَالَمِينَ، تَبَاهَى تَبَاهَى أَهْيِّهْ، أَشِرْ أَهْيِّهْ، هُوَ مُلْكُ ٱلْعَالَمِينَ، تَبَاهَى تَبَاهَى أَهْيِّهْ، أَشِرْ أَهْيِّهْ، هُوَ عَلَاءُ ٱلْعَالَمِينَ، تَبَاهَى تَبَاهَى أَهْيِّهْ، أَشِرْ

نَزَلَتْ وَجَلَّلَتْ وَجَمَّلَتْ وَطَرَّزَتْ وَزَيَّنَتْ مِنْ لَاهُوتِ عَلِيِّينِيَّتِكَ، أَنْتَ أَنْتَ وَهُوَ هُوَ، فَآهٍ آهٍ يَا إِلٰهِي، تَبَاهَى تَبَاهَى أَهْيَّهْ، وَتَبَارَكَ مِنْ ذٰلِكَ ٱلثَّمَرِ ٱلْمُتَثَمِّرِ ٱلثَّمِيرِ، عَنْ شَجَرَةٍ ٱلْمُتَشَجِّرَةِ ٱلشَّجِيرِ، يَتَبَيَّنُ بِٱلْبَيَانِ مِنْ عَمَاءِ مَجْدَانِيَّتِكَ، هُوَ أَنَا، فَآهٍ آهٍ يَا إِلٰهِي، تَبَاهَى تَبَاهَى أَهْيَّهْ، وَتَبَارَكَ مِنْ ذٰلِكَ ٱلْقِدَمِ ٱلْمُتَقَدِّمِ ٱلْقَدِيمِ، وَٱلْمُتَعَالِي ٱلْمُتَأَعْلِي ٱلْعَلِيِّ، رَشَحَتْ مِنْ عَلَامَاتِ عَظَمُوتِيَّتِكَ، أَنَا هُوَ، فَآهٍ آهٍ يَا إِلٰهِي، تَبَاهَى تَبَاهَى أَهْيَّهْ، وَتَبَارَكَ مِنْ ذٰلِكَ ٱلْمَحْمُودِ ٱلْمُتَحَمِّدِ ٱلْحَمِيدِ، وَٱلصَّفَاءِ ٱلْمُتَصَفِّئِ ٱلصَّفِيِّ، نُطِقَتْ كَلِمَاتُ حَقِّ حَقَّانِيَّتِكَ، إِيَّاهَا إِيَّايَ، فَآهٍ آهٍ يَا إِلٰهِي، تَبَاهَى تَبَاهَى أَهْيَّهْ، وَتَبَارَكَ مِنْ ذٰلِكَ ٱلْإِلٰهِ ٱلْمُتَأَلِّهِ ٱلتَّلِيِّهِ، وَٱلْقَائِمِ ٱلْمُتَقَائِمِ ٱلْقَوِيمِ، سَجَدَتْ كُلُّشَيْءٍ بِهِ بِأَمْرِكَ فِي وَصِيَّتِكَ، إِيَّايَ إِيَّاهَا، فَآهٍ آهٍ يَا إِلٰهِي، تَبَاهَى تَبَاهَى أَهْيَّهْ، وَتَبَارَكَ مِنْ ذٰلِكَ ٱلشَّامِخِ ٱلْمُتَشَامِخِ ٱلشَّمِيخِ، وَٱلْبَالِرِ ٱلْمُتَبَالِرِ ٱلْبَلِيرِ، فَرِحَتْ بِهَا مَلَأَ ٱلسَّمَاوَاتِ وَٱلْأَرْضِ وَمَا بَيْنَهُمَا، أَنَا أَنَا وَهِيَ هِيَ، فَآهٍ آهٍ يَا إِلٰهِي، تَبَاهَى تَبَاهَى أَهْيَّهْ، وَتَبَارَكَ مِنْ ذٰلِكَ ٱلْحَيَاةِ ٱلْمُتَحَيِّيِ ٱلْحَيِّ، وَٱلْبَقَاءِ ٱلْمُتَبَقِّئِ ٱلْبَقِيِّ، ٱلَّذِي أَنْتَ خَلَقْتَ بِهِ خَلْقَ كُلِّ شَيْءٍ بِحُبِّكَ، هِيَ أَنَا وَأَنَا هِيَ، فَآهٍ آهٍ يَا إِلٰهِي، تَبَاهَى تَبَاهَى أَهْيَّهْ، وَتَبَارَكَ مِنْ ذٰلِكَ ٱلْهَيْكَلِ ٱلْمُتَهَاكِلِ ٱلْهَكِيلِ، وَٱلطَّلْسَمِ ٱلْمُطَلَسِمِ ٱلطَّلِيسِمِ، بَاسَطَتْ أَفْئِدَةَ ٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَاتِ بِٱلْبَيَانِ فِي كُلِّ حِينٍ وَقَبْلَ حِينٍ وَبَعْدَ حِينٍ، أَنْتَ هِيَ، فَآهٍ آهٍ يَا إِلٰهِي، تَبَاهَى تَبَاهَى أَهْيَّهْ، وَتَبَارَكَ مِنْ ذٰلِكَ ٱلْعَالِمِ ٱلْعَوَالِمِ ٱلْعَلِيمِ، فِي ٱلْمَشَاعِرِ وَٱلْمَرَاتِبِ ٱلسَّبِيعِ، ٱلَّذِي أَنْتَ تَجَلَّيْتَ عَلَى ٱلْعَالَمِينَ بِعِزَّتِكَ وَبِحِكْمَتِكَ، هِيَ أَنْتَ،

مَا نَزَلَ مِنَ ٱلنَّيِّرِ بِحَقِّ ٱلثَّمَرَةِ، قُلْ: بِسْمِ ٱللَّهِ ٱلصُّبْحَانِ ٱلْأَزِيلِ، هُوَ ٱللَّهُ ٱلَّذِي لَا إِلٰهَ إِلَّا إِيَّاهُ، إِيَّاكَ إِيَّايَ، تَبَاهَى تَبَاهَى، وَتَبَارَكَ ٱللَّهُ مِنْ ذٰلِكَ ٱلشَّرْقِ ٱلْمُتَشَارِقِ ٱلْعَظِيمِ، وَٱلطَّلْعِ ٱلْمُتَطَالِعِ ٱلْكَرِيمِ - إِيَّاهُ إِيَّايَ إِيَّاكَ، يَا وَاحِدُ، يَا وَحِيدُ، فَآهٍ، آهٍ، يَا إِلٰهِي، تَبَاهَى تَبَاهَى، أَهْيِّهْ، وَتَبَارَكَ مِنْ ذٰلِكَ ٱلشَّرْقِ ٱلْمُتَشَارِقِ ٱلْعَظِيمِ، وَٱلطَّلْعَةِ ٱلْمُتَطَالِعَةِ ٱلْكَرِيمَةِ، أَشْرَقَتْ مِنْ صُبْحِ أَزَلِيَّتِكَ، فَآهٍ، آهٍ، يَا إِلٰهِي، تَبَاهَى، تَبَاهَى، أَهْيِّهْ، وَتَبَارَكَ مِنْ ذٰلِكَ ٱلْبَهَاءِ ٱلْمُتَبَاهِي ٱلْعَزِيزِ وَٱلرَّافِعِ ٱلْمُتَرَافِعِ ٱلْحَبِيبِ، نَوَّرَ مِنْ طَلْعَةِ أَبَدِيَّتِكَ، أَنَا أَنْتَ، فَآهٍ آهٍ يَا إِلٰهِي تَبَاهَى تَبَاهَى أَهْيِّهْ، وَتَبَارَكَ مِنْ ذٰلِكَ ٱلْمَشِيئَةِ ٱلْمُتَشَايِئَةِ ٱلْجَلِيلِ وَٱلْإِرَادَةِ ٱلْمُتَإِرَادَةِ ٱلْجَمِيلِ، إِضَاءَتْ مِنْ وَجْهَةِ رَحْمَةِ صَمَدَانِيَّتِكَ، أَنْتَ أَنَا، فَآهٍ آهٍ يَا إِلٰهِي تَبَاهَى تَبَاهَى أَهْيِّهْ، وَتَبَارَكَ مِنْ ذٰلِكَ ٱلْقَدَرِ ٱلْمُتَقَادِرِ ٱلْمَنِيعِ، وَٱلْقَضَاءِ ٱلْمُتَقَاضِي ٱلْجَمِيعِ، لَمَعَتْ مِنْ هَيَاكِلِ تُوحِيدِكَ، أَنْتَ ٱللَّهُ، فَآهٍ آهٍ يَا إِلٰهِي تَبَاهَى تَبَاهَى أَهْيِّهْ، وَتَبَارَكَ مِنْ ذٰلِكَ ٱلْإِذْنِ ٱلْمُتَأَذِّنِ ٱلْقَهِيرِ، وَٱلْأَجَلِ ٱلْمُتَآجِلِ ٱلْكَبِيرِ، سَطَعَتْ مِنْ تَجَلِّيَاتِ أَحَدِيَّتِكَ، ٱللَّهُ أَنْتَ، فَآهٍ آهٍ يَا إِلٰهِي تَبَاهَى تَبَاهَى أَهْيِّهْ، وَتَبَارَكَ مِنْ ذٰلِكَ ٱلْكِتَابِ ٱلْمُتَكَاتِبِ ٱلْقُدِّيسِ فِي ظُهُورِ ٱلْمُتَظَاهِرِ ٱلْحَمِيدِ ٱلَّذِي لَا رَيْبَ فِيهِ، بَرَقَتْ وَشَرَقَتْ مِنْ نُقَاطِ وَحْدَانِيَّتِكَ، أَنْتَ هُوَ، فَآهٍ آهٍ يَا إِلٰهِي تَبَاهَى تَبَاهَى أَهْيِّهْ، وَتَبَارَكَ مِنْ ذٰلِكَ ٱلْوَاحِدِ ٱلْمُتَوَحِّدِ ٱلْوَحِيدِ، وَٱلْفَارِدِ ٱلْمُتَفَرِّدِ ٱلْفَرِيدِ، كُشِفَتْ مِنْ سُبُحَاتِ جَلَالِيَّتِكَ، هُوَ أَنْتَ، فَآهٍ آهٍ يَا إِلٰهِي، تَبَاهَى تَبَاهَى أَهْيِّهْ، وَتَبَارَكَ مِنْ ذٰلِكَ ٱلْوَجْهِ ٱلْمُتَوَجِّهِ ٱلْوَجِيهِ، وَٱلنُّورِ ٱلْمُتَنَوِّرِ ٱلنُّوَيْرِ،

ٱلسَّبَبُ فِي أَنَّ ٱلْبَيَانَ يَحُثُّ ٱلْمُؤْمِنِينَ عَلَى ٱلْيَقَظَةِ ٱلْمُسْتَمِرَّةِ، لِأَنَّ شَمْسَ ٱلْحَقِيقَةِ سَتَشْرُقُ فَوْقَ سَمَاوَاتِ ٱلْوُجُودِ مَتَىٰ شَاءَتْ، وَ﴿كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ، سورة الرَّحْمٰنُ، آية ٢٩﴾ ٤٢ وَلٰكِنْ لَا تُؤْمِنُوا بِمُجَرَّدِ أَيِّ شَخْصٍ يَقُومُ بِٱدِّعَاءٍ، لِأَنَّ هُنَاكَ عَلَامَاتٍ وَإِشَارَاتٍ حَقِيقِيَّةً فِي ٱلظُّهُورِ، وَعَلَامَاتٍ وَإِشَارَاتٍ بَاطِلَةً، ٱلَّتِي كَذٰلِكَ أَثْبَتَهَا وَٱسْتَحْكَمَهَا ٱلْبَيَانُ بِوُضُوحٍ ٤٣ وَمَعَ ذٰلِكَ، فَإِنَّ ظُهُورَ مَظَاهِرِ ٱلْمَشِيئَةِ ٱلْأُولَيَّةِ سَيَحْدُثُ كُلَّمَا دَعَتِ ٱلْحَاجَةُ إِلَيْهِ، أَوِ ٱلْإِلْحَاحُ عَلَيْهِ، لَا يُوجَدُ تَسَلْسُلٌ زَمَنِيٌّ مُتَرَاتِبٌ لِلْوَقْتِ يَسْتَحْكِمُ بِذٰلِكَ كَمَا يَفْهَمُهُ ٱلْبَشَرُ، بَلِ ٱلْمُقَدِّرُ لِكُلِّ ٱلْوَقْتِ هُوَ ٱلَّذِي يُقَدِّرُهُ بِتَقْدِيرِهِ، كُلَّمَا يَشَاءُ، بِأَمْرِهِ :كُنْ فَيَكُونُ ٤٤ وَمَا سَبَقَ ذِكْرُهُ أَمْثِلَةٌ مَلْمُوسَةٌ لِمَعْنَى ٱلْبَدَاء، فَٱعْلَمُوا بِأَنَّ طُرُقَ وَمَنَاهِجَ ٱللَّهِ غَامِضَةٌ حَقًّا، وَلَا يُمْكِنُ لِأَيِّ مَخْلُوقٍ أَنْ يَقُومَ بِٱفْتِرَاضٍ وَاحِدٍ عَنْهَا ٤٥ إِذْ إِنَّ ٱللَّهَ قَادِرٌ عَلَى ٱلتَّوَاصُلِ بِأَيِّ وَسِيلَةٍ، سَوَاءٌ كَانَ ذٰلِكَ مِنْ خِلَالِ مَحَطَّاتِ ٱلْكَمَالِ أَوِ ٱلنَّقْصِ، عَالِيَةً أَوْ عَادِيَّةً بِمَا فِي ذٰلِكَ ٱلْقَوَاعِدُ ٱلصَّحِيحَةُ وَٱلْقَوَاعِدُ غَيْرُ ٱلصَّحِيحَةِ، وَحَتَّىٰ بِدُونِ مِقْيَاسٍ أَوْ قَافِيَةٍ، وَفِي ٱلْحَقِيقَةِ، إِنَّ ٱللَّهَ غَيْرُ مُلْزَمٍ بِأَيِّ قَرَارٍ أَوِ ٱتِّفَاقِيَّةٍ، سَوَاءٌ فِي ٱلسَّمَاوَاتِ أَوْ فِي ٱلْأَرْضِ أَوْ فِيمَا بَيْنَهُمَا، لَا إِلٰهَ إِلَّا هُوَ، ذٰلِكَ رَبُّ ٱلْعَالَمِينَ، وَهٰذَا مَعْنًى آخَرُ لِلْبَدَاءِ، إِن كُنتُمْ عَاقِلِينَ ٤٦ قُلْ: هٰذَا ٱلْكِتَابُ لَا رَيْبَ فِيهِ، هُدًى لِلْمُوقِنِينَ وَٱلْمُتَّقِينَ، ٱلَّذِينَ يَشْهَدُونَ بِٱلْغَيْبِ، وَيُقِيمُونَ بِأَعْظَمِ ٱلذِّكْرِ، وَمِمَّا خَلَقْنَاهُمْ يَوْمًا بِهِ يَنْفَعُونَ ٤٧ أُوْلٰئِكَ عَلَىٰ هُدًى مِّن رَّبِّ ٱلْعٰلَمِينَ، فِي ٱلْآخِرَةِ وَٱلْأُولَىٰ، وَأُوْلٰئِكَ هُمُ ٱلْخَالِصُونَ ٤٨ وَهٰذَا

شَيْءٍ آخرَ، حَتَّىٰ بِخَرْقِهَا وَنَقْضِهَا فِي كُلِّ حِينٍ، وَقَبْلَ حِينٍ، وَبَعْدَ حِينٍ، فِي كُلِّ شَأْنٍ، وَقَبْلَ شَأْنٍ، وَبَعْدَ شَأْنٍ ٣٩ تَمَامًا كَمَا أَنَّهُ حَرَّمَ، ثُمَّ حَلَّلَ، وَحَلَّلَ، ثُمَّ حَرَّمَ - أَيْ ٱلْحَقِيقَةُ لِلنَّسْخِ وَٱلْمَنْسُوخِ فِي ٱلشَّرَائِعِ وَٱلْأَحْكَامِ ٱلْمَاضِيَةِ، مَثَلًا، عَلَىٰ سَبِيلِ ٱلْمِثَالِ، عِنْدَمَا قَامَ مُحَمَّدٌ رَسُولُ ٱللَّهِ - بِإِذْنِ رَبِّهِ - بِتَغْيِيرِ ٱلْقِبْلَةِ مِنَ ٱلْقُدْسِ إِلَىٰ مَكَّةَ، أَوْ مِثْلَ نُقْطَةِ ٱلْأُولَىٰ، عِنْدَمَا كَانَ هُوَ مُتَقَيِّدًا فِي ٱلسَّنَوَاتِ ٱلْأُولَىٰ بِكُلِّ تَفَاصِيلِ ٱلشَّرِيعَةِ ٱلْفُرْقَانِيَّةِ، حَيْثُ كَانَ هُوَ يَضَعُ ٱلْمُسْتَحَبَّاتِ فِي مَكَانِ ٱلْوَاجِبَاتِ، وَٱلْمَكْرُوهَاتِ فِي مَكَانِ ٱلْمُحَرَّمَاتِ، وَلَٰكِنْ، بَغْتَةً، مِنَ ٱلسَّنَةِ ٱلثَّالِثَةِ فَصَاعِدًا، وَفِي مَقَامِ هَتْكِ ٱلسِّتْرِ لِغَلَبَةِ ٱلسِّرِّ، تَخَلَّصَ مِنْهَا، وَأَبْطَلَ وَنَسَخَ مُعْظَمَهَا، ثُمَّ، فِي مَرِّ ٱلزَّمَنِ - حَتَّىٰ ٱسْتِشْهَادِهِ فِي أَوَائِلِ سَنَةِ ٱلْأَبَدِ - أَنْزَلَ جَمِيعَ ٱلْأَحْكَامِ وَٱلْعِبَارَاتِ فِي شَرِيعَةٍ بَيَانِيَّةٍ، وَمِثْلَ مُحَمَّدٍ رَسُولِ ٱللَّهِ مِنْ قَبْلِهِ، غَيَّرَ ٱلْقِبْلَةَ - هَٰذِهِ ٱلْمَرَّةَ - مِنْ مَكَّةَ أَوَّلًا، إِلَىٰ جِهَةِ نَفْسِهِ ٱلْأَنْوَرِ ٱلْأَقْدَسِ، ثُمَّ شِيرَازَ، وَأَخِيرًا إِلَىٰ ٱتِّجَاهِنَا ٤٠ إِنَّ هَذِهِ هِيَ طُرُقُ دِينِ ٱلْقِيَامَةِ ٱلْأَزَلِيِّ، ٱلدِّينِ ٱلْحَقِّ وَٱلدِّينِ ٱلْقَيِّمِ، بِٱلْحَقِّ، مِنْ أَوَّلِ ٱلَّذِي لَا أَوَّلَ لَهُ، إِلَىٰ آخِرِ ٱلَّذِي لَا آخِرَ لَهُ، مِنْ دَوْرٍ إِلَىٰ دَوْرٍ، وَمِنْ كَوْرٍ إِلَىٰ كَوْرٍ، إِلَىٰ أَبَدِ ٱلْآبِدِينَ - بِحَيْثُ يَكُونُ كُلُّ شَيْءٍ فِي هَذَا ٱلْمَسَارِ خَاضِعًا لِمَشِيئَةِ ٱللَّهِ وَإِرَادَتِهِ، ثُمَّ قَدَرِهِ، بِقَضَائِهِ وَإِمْضَائِهِ، بِإِذْنِهِ وَأَجَلِهِ، بِكِتَابِهِ ٱلْكَوْنِيِّ ٤١ وَهَكَذَا، غَيْرُ مَعْرُوفٍ تَمَامًا لِلْبَشَرِيَّةِ - بِخِلَافِ ٱلْمُصْطَفَيْنَ - بِمَا فِي ذَٰلِكَ ٱلْمُدَّةُ ٱلْفِعْلِيَّةُ لِدَوْرَاتٍ بَيْنَ ٱلْمَظَاهِرِ، وَحَتَّىٰ مَتَىٰ تَبْدَأُ وَمَتَىٰ تَنْتَهِي دَوْرَةٌ وَاحِدَةٌ، وَهَٰذَا هُوَ

١٢٨ هـ ٢٧ وَإِنَّنِي أَنَا حَرْفُ الأَلِفِ الَّذِي هُوَ حَرْفُ النُّونِ وَالْقُدُّوسِ، اللهُ أَمْجَدُ - لِكَيْ ٢٤٢ ٦ ٢٨ وَإِنَّنِي أَنَا حَرْفُ السِّينِ الآخِرِ، وَجَنَّتُهُ الْأَوَّلُ وَالآخِرُ، اللهُ أَعَزُّ - أُعْرَفَ ١٠٠٦، عَاجِلُ ١٠٤ ☆ إِيَّايَ فَاعْرِفُونِ ٢٩ بِٱلْحَقِّ، إِنَّنِي أَنَا نَارُ ٱللَّهِ ٱلْمُوقَدَةُ وَٱلْمُشْتَعِلَةُ بِٱلْحَرَارَةِ ٱلْحَارِقَةِ ٱلْمُرْتَفِعَةِ ٣٠ وَأَنَا مَظْهَرُ قَهْرِ ٱللَّهِ عَلَىٰ ذَٰلِكَ ٱلنَّارِيِّينَ ٣١ وَأَنَا مُسْتَطْهِرٌ حَقَائِقَ ٱلْأَشْيَاءَ وَٱلزُّبَالَاتِ مِنْ نَفْيَاتِ أُولَٰئِكَ ٱلنَّارِيِّينَ ٱلْهَبَائِيِّينَ، وَمُسْتَفْرِقٌ وَمُسْتَجْمِعٌ مَا بَيْنَ ٱلْحَقَائِقِ وَٱلْبَاطِلَاتِ، بِٱلْحَقِّ ٣٢ وَإِنَّنِي أَنَا سَيْفُ ٱللَّهِ ٱلْقُدُّوسِيَّةِ ٱلطَّبَرْسِيَّةِ، ٱلَّذِي قَطَعَ أَعْدَاءَ ٱلْحَقِيقَةِ بِضَرْبَةٍ وَاحِدَةٍ وَحِيدَةٍ ٣٣ وَإِنَّنِي أَنَا عَوْدَةُ ٱلْمُشَرِّحِ وَٱلْمُفَسِّرِ لِحَرْفِ ٱلصَّادِ، إِذْ إِنَّنِي أَنَا مَظْهَرُ حَرْفِ ٱلصَّادِ فِي كَلِمَةِ ٱلصَّمَدِ، بِٱلْحَقِّ حَقًّا ٣٤ إِنَّنِي أَنَا ٱللَّهُ، لَا إِلَٰهَ إِلَّا أَنَا، ٱلْبَيَانُ ٱلْمُبَيِّنِ وَصَاحِبُهُ بِٱلْحَقِّ، رَبُّ كُلِّشَيْءٍ، وَإِنَّ مَا دُونِي خَلْقِي. قُلْ: إِنَّ يَا خَلْقِي، إِيَّايَ، تَعَالَوْا يَا أُمَّةَ ٱلْحَقِّ، وَٱقْبَلُونِي، فَٱعْرِفُونِي، وَٱعْبُدُونِي، لَا إِلَٰهَ إِلَّا أَنَا هُوَ، فَٱصْدُقُونِي، وَٱنْصُرُونِي ٣٥ وَلَا أَنْتُمْ تَأْتُونَ إِلَّا بِصِدْقِكُمْ وَإِخْلَاصِكُمُ ٱلْكَامِلِ، وَحُبِّكُمُ ٱلْبَحْتِ، وَتَفَانِيكُمْ لِلْحَقِّ، وَبِإِنْصَافِكُمْ وَعَدَالَتِكُمْ وَحْدَهُ ٣٦ وَمَعًا نَعِدُكُمْ بِأَنَّنَا نُحَقِّقُ نَصْرًا أَكِيدًا، كَمَا فَعَلَ مُحَمَّدٌ رَسُولُ ٱللَّهِ عَلَى ٱلْمُشْرِكِينَ مِنْ قَبْلُ ٣٧ لَٰكِنْ هَٰذِهِ ٱلْمَرَّةَ، بِإِذْنِ ٱللَّهِ، لَنْ يَكُونَ هُنَاكَ تَكْرَارٌ فِيمَا نَزَلَ بَعْدَ أَيَّامِ مُحَمَّدٍ رَسُولِ ٱللَّهِ عَلَىٰ عِتْرَتِهِ وَأَحِبَّائِهِ، بِٱلْحَقِّ ٣٨ هَكَذَا، إِنَّ ٱللَّهَ لَا تُعْرَفُهُ قَوَاعِدُ ٱللُّغَوِيَّةِ ٱلْإِنْسَانِيَّةِ، وَهُوَ يَعْرِفُ كُلَّ ٱلْقَوَاعِدِ فِي كُلِّ شَأْنٍ مِنْ خَلْقِهِ أَجْمَعِينَ، وَٱللَّهُ حُرٌّ مُطْلَقٌ عَن مُرَاعَاةِ هَٰذِهِ ٱلْقَوَاعِدِ أَوْ مِثْلِ كُلِّ

لُغَوِيَّةَ إِلَّا قَوَاعِدُ لُغَةِ ٱللَّهِ ٱلَّذِي نَطَقَ عَلَيْكُمْ مِنْ هَٰذِهِ ٱلْكَلِمَاتِ ٱلْآنَ بِٱلْحَقِّ ١٧ هُوَ
ٱلَّذِي حَيٌّ فِي أُفُقِ ٱلْأَعْلَىٰ، عِندَ فُؤَادِي ٱلَّذِي يَقَعُ فِي سَمَاءِ ٱلْأَرْفَعِ ٱلْأَبْهَىٰ، بِفَيْضِ
لُبِّ لُبَابِي، فَمَا كَذَبَ ٱلْفُؤَادُ مَا رَأَى، وَمَن تَجَلَّىٰ عَلَيْهَا ١٨ وَأَنَا ٱلصَّقْرُ ٱللَّاهُوتِيُّ فِي
يَدِ سَكِينَةِ ٱللَّهِ، وَقَلْبِي بَيْنَ إِصْبَعَيْنِ مِنْ أَصَابِعِ ٱلرَّحْمَٰنِ وَٱلرَّحِيمِ وَٱلْأَمْنَعِ وَٱلْأَقْدَسِ
وَمَا وَرَاءَ ذَٰلِكَ ١٩ أَنَا طَائِرُ ٱلْوَاحِدِيَّةِ فِي صَدْرِ ٱلْأَحَدِيَّةِ، بِجَذْبِ صِفَاتٍ تُوحِيدِيَّةٍ،
يَطِيرُ فِي ٱلْعَمَاءِ ٱلْهَاهُوتِيَّةِ ٢٠ إِذْ إِنَّنِي أَنَا مَنِ ٱلَّذِي فَنِيَ بِفَنَاءِ ٱلْمَوْتِ ٱلْإِرَادِيِّ فِي
ٱلْبَيَانِ، وَإِنَّنِي أَنَا فَانٍ بِفَنَاءِ ٱلْمَوْتِ ٱلْإِرَادِيِّ فِي ٱلْوَاحِدِ ٱلْأَوَّلِ، وَإِنَّنِي أَنَا فَانٍ بِفَنَاءِ
ٱلْمَوْتِ ٱلْإِرَادِيِّ فِي ذَٰلِكَ ٱلثَّمَرَةِ ٱلشَّجَرِيَّةِ وَٱلْعَاكِسِ ٱلْبِلَّورِيَّةِ وَوَجْهِ ٱللَّهِ ٱلْأَزَلِيَّةِ،
وَبِٱلْحَقِّ حَقًّا إِنَّنِي أَنَا بَاقٍ بِبَقَاءِ نُورِ أَنْوَارِهِمْ، مِنْ عَمَاءِ ٱلْهَاهُوتِ إِلَى ٱلنَّاسُوتِ،
كَنَفْسٍ وَاحِدَةٍ، لَا رَيْبَ فِيهِ، حَيْثُ أَنَا هُمْ وَهُمْ أَنَا، بِٱلْحَقِّ حَقًّا ٢١ وَإِنَّنِي أَنَا مَظْهَرُ
ٱلذِّكْرِ ٱللَّهُ أَعْظَمُ، ٱلَّذِي تَسَلَّمَنَ بِهِ، يَا أَيُّهَا ٱلنَّاوِرُونَ ٱلْبَيَانَ، لِأَنَّ إِنَّنِي أَنَا حَرْفُ
ٱلصَّادِ ٱلَّذِي هُوَ هُوَ، سُبْحَانُ ٱللهِ - كُنْتُ **٦٦** ☆ ٢٢ وَإِنَّنِي أَنَا حَرْفُ ٱلْهَاءِ، ٱلَّذِي
هُوَ حَرْفُ ٱلْأَلِفِ وَٱلْفَرْدِ، قُدْسَانِ ٱللَّهِ - كَنْزًا **٩٢** ااا ٢٣ وَإِنَّنِي أَنَا حَرْفُ ٱلْوَاوْ،
ٱلَّذِي هُوَ حَرْفُ ٱلْهَاءِ وَٱلْحَيِّ، ٱلْحَمْدُ لِلَّهِ - مَخْفِيًا **١١٠** م ٢٤ وَإِنَّنِي أَنَا حَرْفُ ٱلْمِيمِ،
ٱلَّذِي هُوَ حَرْفُ ٱلْوَاوِ وَٱلْقَيُّومِ، لَا إِلَٰهَ إِلَّا ٱللَّهُ - فَأَحْبَبْتُ **١٣٥** # ٢٥ وَإِنَّنِي أَنَا
حَرْفُ ٱلنُّونِ، ٱلَّذِي هُوَ حَرْفُ ٱلْيَاءِ وَٱلْحَكَمِ، ٱللَّهُ أَكْبَرُ - أَنْ أُعْرَفَ **١١٨** اااا ٢٦
وَإِنَّنِي أَنَا حَرْفُ ٱلْيَاءِ، ٱلَّذِي هُوَ حَرْفُ ٱلْمِيمِ وَٱلْعَدْلِ، ٱللَّهُ أَعْظَمُ - فَخَلَقْتُ ٱلْخَلْقَ

وَٱلشَّيَاطِينُ ٱلْمُتَغَطْرِسَةُ وَٱلْمُتَعَجْرِفَةُ، إِنَّهُ بِٱللَّهِ، فِي هَٰذَا ٱلْيَوْمِ، قَدِ ٱنْتَهَى وَقْتُكُمْ فِي زَرْعِ ٱلْفَسَادِ عَلَى ٱلْأَرْضِ، وَبِٱلْفِعْلِ، فَهَٰذَا هُوَ أَحَدُ ٱلْأَسْبَابِ ٱلرَّئِيسِيَّةِ لِهَٰذَا ظُهُورِ ٱللَّهِ، لِأَنَّنِي أَنَا دَاؤُدُ لِجَالُوتِكُمْ، ٱلَّذِي بِإِذْنِ ٱللَّهِ سَيُسْقِطُ عِمْلَاقَكُمُ ٱلْمُدَرَّعَ بِحَجَرِ حَقِيقَةٍ وَاحِدَةٍ، بِٱلْحَقِّ ١١ إِذْ إِنَّ مَا رَأَيْتُم مِنَّا حَتَّى ٱلْآنَ هُوَ مُجَرَّدُ حَصًى مِنَ ٱلرَّمْلِ، مُقَارَنَةً بِٱلضَّرْبَةِ ٱلنِّهَائِيَّةِ ٱلَّتِي سَتَنْزِلُ مِنَ ٱلسَّمَاءِ عَلَيْكُمْ، يَا أَيُّهَا ٱلْمُخَنَّثُونَ ٱلرِّجَالُ فِي بَيْتِ ٱلْجَهْلِ وَٱلظُّلْمَةِ، كَمَا نَزَلَتْ نَارُ ٱللَّهِ عَلَى ٱلْكَرْمَلِ وَعَلَىٰ كَهَنَةِ ٱلْجَائِرِ لِصَنَمِ ٱلْبَعْلِ عِنْدَ دَعْوَةِ إِيلِيَّا ١٢ وَهَكَذَا دَمَّرَتْهُمْ نَارُ قَهْرِ ٱللَّهِ، وَأَنْتُمْ تَمَامًا مِثْلُ كَهَنَةِ بَعْلِ ٱلْوَثَنِيِّينَ ٱلَّذِينَ دَمَّرَهُمْ إِيلِيَّا ذَاتَ مَرَّةٍ عَلَىٰ كَرْمَلِ ٱلظُّلْمِ نَفْسِهِ، حَيْثُ يُقِيمُ حَالِيًّا عَرْشُ ٱلظَّلَامِ ٱلْمُلَفَّقِ ٱلْخَاصُّ بِكُمْ ١٣ وَبِٱللَّهِ، لَا كَانَتِ ٱلْبَقَايَا ٱلْمُبَارَكَةُ ٱلْأَخِيرَةُ مِنَ ٱلنُّقْطَةِ هُنَاكَ أَبَدًا، وَلَا كَانَتْ هُنَاكَ مِنْ قَبْلُ، كَمَا زَعَمْتُمْ زُورًا ١٤ يَا أَيُّهَا ٱلْمُخَنَّثُونَ ٱلرِّجَالُ فِي بَيْتِ ٱلْجَهْلِ وَٱلظُّلْمَةِ، إِنَّا نَحْنُ نَرَى قَرِيبًا مَا سَيَأْتِي عَلَيْكُمْ مِنَ ٱللَّهِ، تَبَاهَى وَتَعَالَى، مَا يَتَسَبَّبُ فِي ٱهْتِزَازِ أَطْرَافِكُمْ وَيَكْسِرُكُمْ؛ رُبَّمَا تُدْرِكُونَ بَعْدَ ذَٰلِكَ أَنَّهُ هُوَ ٱلْأَقْدَرُ وَٱلْعَزِيزُ ٱلْعَظِيمُ ١٥ وَأَنَّهُ أَمْرُهُ لَا يَنبَغِي ٱلْعَبَثُ بِهِ، كَمَا عَبَثْتُمْ أَنْتُمْ وَمُؤَسَّسَاتُكُمُ ٱلْأَفْسَدُ، وَطَوَاغِيتُكُمُ ٱلْأَفْسَقُ، تَعْبَثُونَ بِأَمْرِهِ، وَهُوَ ٱلْغَالِبُ ٱلْجَبَّارُ ٱلْقَهَّارُ عَلَى ٱلْمُتَكَبِّرِينَ ٱلْهَبَائِيِّينَ، لَا إِلَٰهَ إِلَّا هُوَ، وَكُلُّ ٱلْمُتَكَبِّرِينَ ٱلْهَبَائِيِّينَ فِي قَبْضَتِهِ، وَبِجَبَّارِيَّتِهِ ٱلتَّامَّةِ، بِإِذْنِ ٱللَّهِ وَأَجَلِّهِ، سَيَهْلِكُونَ ١٦ وَإِذَا ٱنْتَقَدَ ٱلْآخَرُونَ قَوَاعِدَكَ ٱللُّغَوِيَّةَ كَمَا فَعَلُوا مَعَ نُقْطَةِ ٱلْأُولَى، فَقُلْ لَهُمْ: إِنَّنِي مُلْهَمٌ بِٱللَّهِ، وَلَا قَاعِدَةَ

فَأْتُوا بِبَرَاهِينِ مِثْلِ هَٰذَا مِنْ مُؤَسِّسِكُمْ وَطَاغُوتِكُمُ ٱلْمَلْعُونِ، وَٱدْعُوهُ مِنَ ٱلْجَحِيمِ مُبَاشَرَةً، يَا أَهْلَ ٱلْهَبَاءِ، وَإِعَادَتَهُ جَسَدِيًّا إِلَىٰ هَٰذِهِ ٱلدُّنْيَا لِلشَّهَادَةِ، إِنِ ٱسْتَطَعْتُمْ إِنْ كُنتُمْ صَادِقِينَ ٤ وَإِلَّا فَإِنَّنَا نَنْهَضُهُ مِنْ قَبْرِهِ ٱلْحَقِيقِيَّةِ فِي ٱلْجَحِيمِ ٱلسَّجِينِ إِلَىٰ هَٰذِهِ ٱلدُّنْيَا، وَنَحْكُمُ عَلَيْهِ وَنُدِينُهُ كَمَا فَعَلْنَا وَنَفْعَلُ فِي كُلِّ حِينٍ ٥ بِٱللَّهِ تَٱللَّهِ ٱلْحَقِّ لَن تَقْدِرُوا، وَمَا أَنتُمْ بِمُعْجِزِينَ صِرَاطَ ٱللَّهِ هَٰذَا ٱلْعَصْرِ، سَوَاءً فِي مُلْكِ ٱلْأَرْضِ وَفِي ٱلسَّمَاءِ وَفِيمَا بَيْنَهُمَا ٦ وَمَعَ ذَٰلِكَ، عَلَى ٱلرَّغْمِ مِنْ أَنَّ ٱلْعَوَالِمَ مَا وَرَاءَ كَانَتْ دَائِمًا ضِدَّكُمْ مُنْذُ بَدَايَتِكُمْ دُونَ شَكٍّ، وَفِي ٱلْوَقْتِ ٱلْمُنَاسِبِ سَيَنْقَلِبُ هَٰذَا ٱلدُّنْيَا ضِدَّكُمْ أَيْضًا، وَحِينَئِذٍ لَنْ يَكُونَ لَكُمْ شَفِيعٌ وَمُؤَيِّدٌ، وَلَا وَلِيٌّ وَلَا نَصِيرٌ، سَوَاءٌ هُنَا أَوْ مَا وَرَاءَ ٱلدُّنْيَا، بِٱلْحَقِّ حَقًّا ٧ إِذْ إِنَّهُ وَبِسَبَبِ ثِقْلِ ظُلْمَتِكُمْ مُنْذُ بَدَايَةِ ٱلْفِتْنَةِ ٱلصَّيْلَمِ، فَإِنَّ جَنَّاتِ ٱلسَّمَاءِ بِنُفُسِهِنَّ تَآمَرْنَ لِتَأْخُذَ مِنْكُمْ كُلَّ سُلْطَةٍ وَٱلتَّأْثِيرَاتِ بِٱلْكُلِّ، بِٱلْحَقِّ حَقًّا ٨ وَسَتَرَوْنَ أَنْتُمْ أَنَّ كُلَّ مَا فِي ٱلسَّمَاوَاتِ وَٱلْأَرْضِ وَمَا بَيْنَهُمَا يُطَالِبُونَ بِٱلْعَدَالَةِ بِمَا فَعَلَهُ مُؤَسِّسُكُمْ وَطَاغُوتُكُمْ ضِدَّ صُبْحِ ٱلْأَزَلِ، شَقِيقِهِ ٱلْأَصْغَرِ، مِرْآتِي وَمِرْآةِ ٱللَّهِ بِٱلْحَقِّ، وَبِمَا فَعَلَهُ ضِدَّ كُلِّ ٱلْمُؤْمِنِينَ ٱلْأَوَّلِيَّةِ، وَبِمَا قَدْ فَعَلْتُمْ وَتَفْعَلُونَ ضِدَّ ٱلْكَثِيرِ مِنَ ٱلْأَبْرِيَاءِ ٩ لِذَا ٱسْتَدِيرُوا وَٱرْجِعُوا عَلَى ٱلْفَوْرِ ٱلْآنَ، فَوْرًا، وَدَعُوا سِحْرَ ٱلشِّينِ يَذْهَبْ بِشَكْلٍ دَائِمٍ مِنْ حَيْثُ أَتَى، إِنَّ هَٰذِهِ فُرْصَتُكُمُ ٱلْوَحِيدَةُ، وَلَا نَسْأَلُ مِنْ إِيمَانِكُمْ بِنَا، نَحُثُّكُمْ عَلَىٰ أَنْفُسِكُمْ وَمِنْ أَجْلِ ٱللَّهِ، وَمِنْ أَجْلِ كُلِّ تِلْكَ ٱلْأَجْيَالِ ٱلَّتِي لَمْ تُولَدْ بَعْدُ، وَلَا نُرِيدُ مِنكُمْ جَزَاءً وَلَا شُكُورًا ١٠ وَيَا أَيَّتُهَا ٱلْعَفَارِيتُ

الٓمٓ اللَّهُ لَا إِلٰهَ إِلَّا هُوَ الْقَيُّومُ الْبَدُوحُ ١ نَزَلَ عَلَيْكَ ٱلْكِتَابُ مُحَقَّقًا لِمَا بَيْنَ حَقِّهِ، وَأُنْزِلَ مِنْ قَبْلُ ٱلزَّبُورَانِ إِلَى ٱلدَّاؤُدِيَيْنِ، مِثْلَ مَا نَزَّلْنَا عَلَيْكُمَا ٱلْبَيَانِيَّيْنِ ٱلْعَرَبِيَّيْنِ وَٱلْفَارِسِيَّيْنِ مِنْ بَعْدُ ٢ وَلَنَقُلْنَا عَلَيْكُمْ يَا كُلَّشَيْءِ، بِسِرِّ أَلِفْ لَامْ مِيمْ، ٱلَّذِي أَوَّلًا مُقْتَرِنٌ بِٱلْعَدَدَيْنِ ﴿بَابُ ٱللَّهِ﴾ وَ﴿نُورُ مُحَجَّةٍ﴾، حَيْثُ يَكُونُ ٱلْأَوَّلُ ٧١ وَٱلثَّانِي ٢٧٢، وَبِحَيْثُ يَكُونُ مَجْمُوعُ ٱلْعَدَدَيْنِ ٱلْمُخْتَزَلَيْنِ يُسَاوِي بِعَدَدِ ٱلْوَاحِدِ، وَثَانِيًا: أَلِفْ لَامْ مِيمْ هُوَ شِيفْرَةٌ لِهَذِهِ كَلِمَةِ ﴿ٱللَّهِ لَهُ مُلْكٌ﴾، ٱلَّذِي يَتَوَافَقُ وَيَقْتَرِنُ بِعَدَدِهِ مَعَ ثَلَاثَةِ ٱلْأَسْمَاءِ مِنْ أَسْمَاءِ ٱلْكُلَّشَيْءِ، وَهُمْ: ٱلنَّافِسُ، وَٱلنَّاقِمُ، وَٱلْقَافِي، وَثَالِثًا: ٱلْأَلِفُ يُشِيرُ إِلَىٰ أَحَدِيَّةِ ٱللَّهِ، وَٱللَّامُ يُشِيرُ إِلَىٰ لِوَاءِ ٱللَّهِ، مِمَّا يَدُلُّ عَلَىٰ قُوَى ٱللَّهِ وَعَوَالِمِهِ وَمَلَائِكَتِهِ مَا لَا نِهَايَةَ، وَأَمَّا ٱلْمِيمُ، فَهُوَ مَقَامُ ٱلْمَحْمُودِ، يَعْنِي ٱلْحَقِيقَةَ ٱلْمُحَمَّدِيَّةَ، وَٱعْلَمُوا أَنَّ يُشِيرُ ٱلْعَدَدَانِ ٨ وَ١١ فِي حَدِّ ذَاتِهِمَا إِلَىٰ تَمْثِيلِ ٱسْمِ ٱللَّهِ ٱلْأَعْظَمِ، جَلَّ وَعَزَّ، وَرَابِعًا: ٱلْأَلِفُ هُوَ إِقَامَةُ ٱلْمُصَلِّي وَسِرُّ بَحْرِ ٱلْأَحَدِيَّةِ فِي سَمَاوَاتِ ٱلْوَاحِدِيَّةِ، بِجَذْبِ ٱلْأَسْمَاءِ وَٱلصِّفَاتِ ٱلتَّوْحِيدِيَّةِ، وَٱللَّامُ هُوَ رُكُوعُ ٱلْمُصَلِّي وَسِرُّ كُنْهِ ٱللَّاهُوتِيَّةِ، وَلُجَّةُ ٱلْجَبَرُوتِيَّةِ، وَأَنْوَارُ ٱلْمَلَكُوتِيَّةِ، وَفَرْقُ وَجَمْعُ ٱلْعَظَمُوتِيَّةِ، بِشُهُودِ نُورٍ أَشْرَقَ مِنْ هَيْكَلِ ٱلْأَلْوَاحِيَّةِ، وَٱلْمِيمُ هُوَ سُجُودُ ٱلْمُصَلِّي، وَسِرُّ كَشْفِ سُبُحَاتِ ٱلرُّبُوبِيَّةِ، بِإِطْفَاءِ ٱلسِّرَاجِ ٱلْعَقْلِيَّةِ فِي لِقَاءِ طَلْعَةِ ٱلصُّبْحِ ٱلْإِلٰهِيَّةِ ٱلْأَزَلِيَّةِ، بِبَقَاءِ ٱلْمَقَامِ ٱلْمَرْبُوبِيَّةِ فِي حَيَاةِ ٱلْمَوْتِيَّةِ وَمَوْتِ ٱلْحَيَاتِيَّةِ، لَدَىٰ شَجَرَةِ ٱلْحَقِيقَةِ ٱلْأُلْهَانِيَّةِ، لَا إِلٰهَ إِلَّا هُوَ، فَٱفْهَمُونِ ٣ وَإِذَا أَهْلُ ٱلْهَبَاءِ يَقُولُونَ ٱفْتَرَاهُ، قُلْ:

عَوَالِمِ فَاطِرِيَّتِهَا، فِي كُلِّ حِينٍ وَكُلِّ شَأْنٍ، وَلِهَٰذَا ٱلسَّبَبِ، لَنْ تَتَوَقَّفَ مَشِيئَةُ ٱللَّهِ أَبَدًا عَنِ ٱلتَّصَرُّفِ فِي عَوَالِمِهَا ٱلْمَخْلُوقَةِ، فِي كُلِّ حِينٍ وَكُلِّ شَأْنٍ، وَهَٰذَا هُوَ سَبَبُ تَأْمِيرِ ٱلْمُؤْمِنِينَ فِي ٱلْبَيَانِ بِإِحْضَارِ كُلِّ شَيْءٍ إِلَىٰ جَنَّةِ كَمَالِهَا، لِأَنَّهُ فِي ٱلْمَجَالِ ٱلْمَخْلُوقِ، يَقِفُ ٱلْمُؤْمِنُونَ ٱلْحَقِيقِيُّونَ - يَعْنِي ٱلْعُرَفَاءَ بِٱللَّهِ ٱلْمُحَقِّقِينَ - مِثْلَ مَرَايَا جَمَاعِيَّةٍ لِلتَّجَلِّيَاتِ وَٱلشَّبَحَاتِ، مِنْ شَمْسِ ٱلْإِلَهِيَّةِ ٱلَّتِي تَسْعَىٰ إِلَىٰ إِتْقَانِ كُلِّ ٱلْخَلْقِ، فِي كُلِّ حِينٍ وَفِي كُلِّ شَأْنٍ - حَتَّىٰ وَلَوْ لَمْ يَشْهَدْهُ سِوَىٰ ٱلْقَلِيلِ - وَلَٰكِنْ كَمَا فِي ٱلْأَعْلَىٰ، فَكَذَٰلِكَ فِي ٱلْأَدْنَىٰ ٧٦ لَا إِلٰهَ إِلَّا هُوَ، سُبْحَانَهُ وَتَبَاهَىٰ، وَتَجَلَّالَىٰ، وَتَجَمَالَىٰ، وَتَعْظَامَىٰ، وَتَنَوَّارَىٰ، وَتَرَحَّامَىٰ، وَتَكَلَّامَىٰ، وَتَكْمَالَىٰ، وَتَسْمَأَىٰ، وَتَعَزَّازَىٰ، وَتَمَشَّائَىٰ، وَتَعَلَّامَىٰ، وَتَقَدَّارَىٰ، وَتَقَوَّالَىٰ، وَتَسَأَلَىٰ، وَتَشَرَّافَىٰ، وَتَسَلَاطَىٰ، وَتَمَلَاكَىٰ، وَتَعَالَىٰ، ثُمَّ تَقَدَّاسَىٰ، تَحَمَّادَىٰ، وَتَهَلَّالَىٰ، وَتَمَجَّادَىٰ، إِلَىٰ أَبَدِ ٱلْآبِدِينَ، يَا حَقُّ، آمِينَ ٧٧ إِذْ أَنَّهُ لَوْ أَنَّمَا فِي كُلِّ ٱلْوُجُودِ مِنَ ٱلْأَشْجَارِ أَقْلَامُ ٱلْحَقَائِقِ ٱلْعُلْيَا، وَٱلسَّمَاوَاتُ يَمُدُّهَا مِنْ بَعْدِهَا سَبْعُونَ مِلْيُونًا عَلَىٰ سَبْعِينَ مِلْيَارًا عَوَالِمَ، لَمْ يَزَلْ وَلَا يَزَالُ، لَنْ يَنْفَدَ تَجَلِّيَاتُ وَظُهُورَاتِ ٱللَّهِ أَبَدًا، مِنْ أَوَّلِ ٱلَّذِي لَا أَوَّلَ لَهُ إِلَىٰ آخِرِ ٱلَّذِي لَا آخِرَ لَهُ ٧٨ وَإِنَّ ٱللَّهَ ٱلْعَزِيزُ ٱلْمَحْبُوبُ ٧٩

٨ سُورَةُ الشَّمْسِ

بِسْمِ اللَّهِ الْأَحْفَفِ الْأَهْدَىٰ

ٱلْمَاضِيَةَ، قَدْ كَانَتْ إِفْسَادَاتُهُمْ فِيهَا فَاسِدَةً، وَفِي كَثِيرٍ مِنَ ٱلْأَحْيَانِ حَتَّىٰ كَانَتْ مَخْفِيَّةً - تَمَامًا كَمَا فَعَلَ أَهْلُ ٱلْهَبَاءِ بِكُتُبِ وَنُصُوصِ ٱلْبَيَانِ، ٱلَّذِي قَدْ يُخَالِفُ مَصَالِحَهُمْ ٧٢ وَبِٱلنَّظَرِ إِلَىٰ هَذَا، لَا يُمْكِنُ أَبَدًا ٱفْتِرَاضُ ٱلْوَاقِعِ ٱلْحَقِيقِيِّ لِلْأَشْيَاءِ، خَاصَّةً عِنْدَمَا يَتَعَلَّقُ ٱلْأَمْرُ بِٱلْإِجْمَاعِ ٱلْمُتَلَقَّى، لِأَنَّ ٱلْحَقِيقَةَ يُمْكِنُ أَنْ تَكُونَ فِي كَثِيرٍ مِنَ ٱلْأَحْيَانِ عَكْسَ تِلْكَ ٱلِٱفْتِرَاضَاتِ ٱلْعَامَّةِ ٱلَّتِي تَتَبَنَّاهَا ٱلْأَغْلَبِيَّةُ فِي ٱلدُّنْيَا، وَكَذَٰلِكَ، فَفِي مَعْنًى وَاحِدٍ، هَذِهِ حَقِيقَةٌ تُشِيرُ إِلَىٰ أَنَّ ﴿ٱللَّهَ حَقٌّ، وَإِنَّ مَا دُونَ ٱللَّهِ خَلْقٌ، وَكُلٌّ لَهُ عَابِدُونَ﴾ - وَهَٰذَا حَتَّىٰ عِنْدَمَا يَعْتَقِدُونَ أَنَّهُمْ لَا يَفْعَلُونَ ذَٰلِكَ، لِأَنَّهُ بِدُونِ أَنْ تُدْرِك، حَتَّى ٱلنَّارُ يُمْكِنُ أَنْ تَخْدِمَ ٱلنُّورَ، وَٱلنَّفْيُ مَعَ ٱلْإِثْبَاتِ: لَا إِلَٰهَ إِلَّا ٱللَّهُ وَحْدَهُ، يَا كُلَّشَيْءٍ، فَٱتَّقُونِ ٧٣ وَهَذِهِ ٱلْحَقَائِقُ ٱلْفَاعِلِيَّةُ وَٱلْفَعَّالِيَّةُ، مُسْتَحِقَّةٌ لِمَشِيئَةِ ٱللَّهِ، مِنْ أَزَلٍ إِلَىٰ أَبَدٍ، وَمِنْ أَعْلَىٰ إِلَىٰ أَدْنَىٰ، مَثَلًا، بِحَيْثُ يَخْرُجُ مُحَمَّدٌ رَسُولُ ٱللَّهِ مِنَ ٱلْمُشْرِكِينَ مِثْلِ قُرَيْشٍ، وَوَحِيدٌ مِرْآةُ ٱللَّهِ يَخْرُجُ مِنَ ٱلنَّارِيِّينَ مِثْلِ أَهْلِ ٱلْهَبَاءِ، وَهَذَا يَعْنِي أَنَّ أَعْظَمَ خَيْرٍ يُمْكِنُ أَنْ يَخْرُجَ مِنْ أَعْظَمِ شَرٍّ، فَٱفْهَمُونِ ٧٤ لَٰكِنِ ٱعْلَمُوا أَنَّ كُلَّ ٱلْأَشْيَاءِ ٱلْمَخْلُوقَةِ فِي عَالَمِ ٱلْجِيلِ وَٱلْفَسَادِ، وَخَاصَّةً فِي عَالَمِ ٱلْبَشَرِيَّةِ، تَمِيلُ دَائِمًا، عِنْدَ فَصْلِهَا عَنِ ٱلْمَبْدَإِ ٱلْأَصْلِيِّ لِلْأَشْيَاءِ، إِلَىٰ فَسَادِهَا وَفَسَادِ مُحِيطِهَا، وَهَٰذِهِ ٱلطَّبِيعَةُ ٱلدُّنْيَوِيَّةُ، سَوَاءٌ مِنْ قَبْلُ إِلَىٰ ٱلْآنَ، وَفِي عَالَمِ ٱلتَّجَارِبِ ٱلْبَشَرِيَّةِ، كَانَ هَٰذَا هُوَ ٱلْحَالُ بِشَكْلٍ خَاصٍّ فِي نِطَاقِ ٱلْإِيمَانِ وَٱلْعَقَائِدِ، وَعَالَمِ ٱلْأَدْيَانِ ٱلْبَشَرِيَّةِ بِشَكْلٍ عَامٍّ، مِنْ قَبْلُ إِلَىٰ ٱلْآنِ ٧٥ لَٰكِنَّ ٱللَّهَ هُوَ ٱلْكَامِلُ ٱلْأَكْمَلُ فِي حَدِّ ذَاتِهِ، وَبِٱلْمِثْلِ، فَفِي رَحْمَتِهِ ٱللَّامُتَنَاهِيَةِ، لَمْ تَزَلْ وَلَا تَزَالُ تَسْعَىٰ مَشِيئَتُهُ إِلَىٰ ٱلْكَمَالِ ٱلْمُسْتَمِرِّ لِجَمِيعِ

آخِرٍ، وَكُلُّ شَيْءٍ عِندَ قُدْرَتِهِ وَقُوَّتِهِ وَسَطْوَتِهِ وَسُلْطَانِهِ ٱلْمَحْضَةِ، جَلَّ ٱللَّهُ، سَوَاءٌ مَرْئِيٌّ وَغَيْرُ مَرْئِيٍّ، سَوَاءٌ كَانَتْ مُعَارَضَةً أَوْ مُتَّفَقًا عَلَيْهَا، كُلُّهُمْ مِنْ قَبْلُ وَمِنْ بَعْدُ، لَهُ ٱلْخَاضِعُونَ وَٱلْخَاشِعُونَ وَٱلْمَاحُونَ وَٱلْفَانُونَ قَبْلَ وُجُودِهِمْ، سُبْحَانَ ٱللَّهِ، وَحِينَ وُجُودِهِمْ، ٱلْحَمْدُ لِلَّهِ، وَخِلَالَ وُجُودِهِمْ، لَا إِلَٰهَ إِلَّا ٱللَّهُ، وَبَعْدَ وُجُودِهِمْ، وَٱللَّهُ أَكْبَرُ ٦٨ وَهَٰذَا هُوَ مَعْنَى لِمَاذَا مَا عُبِدَ ٱللَّهُ بِشَيْءٍ مِثْلَ ٱلْبَدَاءِ، إِذْ ٱللَّهُ هُوَ ٱلْقَادِرُ عَلَىٰ كُلِّ شَيْءٍ، فِي كُلِّ آنٍ، وَفِي كُلِّ حِينٍ، وَفِي كُلِّ شَأْنٍ، وَفِي كُلِّ حَالَةٍ، وَفِي كُلِّ وَصْفٍ، سَوَاءٌ فِي ٱلسَّمَاوَاتِ وَٱلْأَرْضِ وَمَا بَيْنَهُمَا وَمَا وَرَاءَهُمْ وَمَا فَوْقَ ذَٰلِكَ، حَيْثُ كُلَّمَا كَانَ شَاءَ ٱللَّهُ، يُمْكِنُ أَنْ يَتَغَيَّرَ أَيُّ شَيْءٍ فِي أَيِّ لَحْظَةٍ، سَوَاءٌ فِي ٱلسَّمَاوَاتِ وَٱلْأَرْضِ وَمَا بَيْنَهُمَا وَمَا غَيْرُ ذَٰلِكَ، إِذْ إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ ٦٩ فَسُبْحَانَ ٱلَّذِي بِيَدِهِ عِيَانُ ٱلْوُجُودِ كُلِّ شَيْءٍ، وَإِلَيْهِ كُلُّ شَيْءٍ، لَمْ يَزَلْ وَلَا يَزَالُ مُنْقَلَبًا يَنْقَلِبُونَ ٧٠ وَمَا قَدْ يَظْهَرُ عَلَىٰ أَنَّهُ نَصْرٌ أَوْ نَجَاحٌ لِلْخَلْقِ، قَدْ يَكُونُ فِي ٱلْوَاقِعِ عَكْسًا مَعَ ٱللَّهِ وَعَوَالِمِ مَا وَرَاءَ؛ وَفِي ٱلْوَاقِعِ قَدْ تَكُونُ هَزِيمَةُ ٱلْخَلْقِ ٱلْكَامِلَةُ مَعَ ٱللَّهِ، وَٱلْعَكْسُ بِٱلْعَكْسِ: مَا قَدْ يَبْدُو هَزِيمَةً، قَدْ يَكُونُ فِي ٱلْوَاقِعِ نَصْرًا وَنَجَاحًا مَعَ ٱللَّهِ وَعَوَالِمِ مَا وَرَاءَ، وَحَقِيقَةُ ٱلْبَيَانِ فِيمَا يَتَعَلَّقُ بِأَهْلِ ٱلْهَبَاءِ هُوَ هَٰذَا ٱلشَّيْءُ بِٱلذَّاتِ - تَمَامًا مِثْلَ حَقِيقَةِ ٱلشِّيْعَةِ ٱلْحَقِيقِيِّينَ فِيمَا يَتَعَلَّقُ بِٱلنَّوَاصِبِ؛ وَمِثْلَ هَؤُلَاءِ حُرُوفَاتِ ٱلْأَلِفِ، أَيْ ٱلْمَسِيحِيُّونَ ٱلْأَوَائِلُ، أَيْ ٱلْإِبْيُونِيم، ٱلَّذِينَ تَبِعُوا يَعْقُوبَ ٱلْبَارَّ وَوِلَايَتَهُ ضِدَّ مَجْمَعِ ٱلْمَسِيحِيِّينَ وَٱرْتِبَاطِهِمْ بِٱلْعَقَائِدِ ٱلْبَاطِلَةِ لِلْكَذَّابِ بُولِس - حَتَّىٰ قِيَامَةِ ٱلْفُرْقَانِيَّةِ ٧١ وَصَحِيحٌ كَمَا قَالَ ٱلْقُرْآنُ، أَنَّ ٱلْكُتُبَ ٱلسَّمَاوِيَّةَ

وَتِكْرَارًا، وَحَلَّ ٱللَّهُ مِرَارًا وَتِكْرَارًا، مِنْ أَوَّلِ ٱلَّذِي لَا أَوَّلَ لَهُ إِلَىٰ آخِرِ ٱلَّذِي لَا آخِرَ لَهُ، وَٱللَّهُ خَيْرُ ٱلْحَالِّينَ ٥٩ وَظَلَمُوا مِرَارًا وَتِكْرَارًا، وَنَوَّرَ ٱللَّهُ مِرَارًا وَتِكْرَارًا، مِنْ أَوَّلِ ٱلَّذِي لَا أَوَّلَ لَهُ إِلَىٰ آخِرِ ٱلَّذِي لَا آخِرَ لَهُ، وَٱللَّهُ خَيْرُ ٱلنَّاوِرِينَ ٦٠ وَنَصَبُوا مِرَارًا وَتِكْرَارًا، وَبَرَاءَ وَوَلَاءَ ٱللَّهُ مِرَارًا وَتِكْرَارًا، مِنْ أَوَّلِ ٱلَّذِي لَا أَوَّلَ لَهُ إِلَىٰ آخِرِ ٱلَّذِي لَا آخِرَ لَهُ، وَٱللَّهُ خَيْرُ ٱلْبَارِئِينَ وَٱلْوَالِينَ ٦١ وَهَزِئُوا مِرَارًا وَتِكْرَارًا، وَنَقَمَ وَلَعَنَ ٱللَّهُ مِرَارًا وَتِكْرَارًا، مِنْ أَوَّلِ ٱلَّذِي لَا أَوَّلَ لَهُ إِلَىٰ آخِرِ ٱلَّذِي لَا آخِرَ لَهُ، وَٱللَّهُ خَيْرُ ٱلنَّاقِمِينَ وَاللَّاعِنِينَ ٦٢ وَفَحَشُوا مِرَارًا وَتِكْرَارًا، وَضَرَبَ ٱللَّهُ وَصَفَعَهُمْ وَلَكَمَهُمْ فِي وُجُوهِهِمُ ٱلْخَبِيثَ ٱلْمُسْتَخْبَثَ، سَوَاءٌ فِي ظَاهِرِ ٱلْعَلَانِيَةِ أَوْ فِي مَكْنُونِ ٱلسِّرِّ، سَوَاءٌ كَانَ ذَٰلِكَ فِعْلِيًّا أَوْ مَجَازِيًّا، مِنْ أَوَّلِ ٱلَّذِي لَا أَوَّلَ لَهُ إِلَىٰ آخِرِ ٱلَّذِي لَا آخِرَ لَهُ، وَٱللَّهُ خَيْرُ ٱلضَّارِبِينَ ٦٣ وَطَمِعُوا وَٱشْتَهَوْا مِرَارًا وَتِكْرَارًا، وَقَهَرَ ٱللَّهُ عَلَيْهِمْ، وَأَنْكَرَهُمْ، وَمَنَعَهُمْ وَجْهَ ٱللَّهِ مِنْ حُرْمَةِ ٱلنُّقْطَةِ فِي أَيَّامِ ٱلْبَغْدَادِ، وَفِي أَمَاكِنَ وَأَزْمَانٍ أُخْرَى، أَيْنَمَا وَحَيْثُمَا حَاوَلُوا تَحْقِيقَ شَهَوَاتِهِمُ ٱلْجَبَانَةِ، أُوْلَٰئِكَ ٱلَّذِينَ ٱلْمَلْعُونُونَ ٱلْهَبَائِيُّونَ ٱلْمُسْتَكْبِرُونَ، وَٱللَّهُ خَيْرُ ٱلْقَاهِرِينَ ٦٤ وَنَكَرُوا مِرَارًا وَتِكْرَارًا، وَشَهِدَ ٱللَّهُ مِرَارًا وَتِكْرَارًا، مِنْ أَوَّلِ ٱلَّذِي لَا أَوَّلَ لَهُ إِلَىٰ آخِرِ ٱلَّذِي لَا آخِرَ لَهُ، وَٱللَّهُ خَيْرُ ٱلشَّاهِدِينَ ٦٥ وَشَرَكُوا مِرَارًا وَتِكْرَارًا، وَكَسَرَ ٱللَّهُ أَصْنَامَهُمْ مِرَارًا وَتِكْرَارًا، مِنْ أَوَّلِ ٱلَّذِي لَا أَوَّلَ لَهُ إِلَىٰ آخِرِ ٱلَّذِي لَا آخِرَ لَهُ، وَٱللَّهُ خَيْرُ ٱلْكَاسِرِينَ ٦٦ وَغَبَشُوا، وَفَلَقَ ٱللَّهُ، وَٱللَّهُ خَيْرُ ٱلْفَالِقِينَ ٦٧ وَكَثَّرُوا، وَوَحَّدَ ٱللَّهُ، وَٱللَّهُ خَيْرُ ٱلْوَاحِدِينَ، فِي أَبَدِ ٱلْآبِدِينَ، فِي قَبْضَتِهِ عَيَانٌ وَجَوَاهِرُ ٱلنَّفْيِ وَٱلْإِثْبَاتِ، مِنْ أَوَّلِ إِلَىٰ

خَيْرُ ٱلْفَاجِرِينَ ٤٧ وَضَدُّوا مِرَارًا وَتِكْرَارًا، وَمَعَ ٱللَّهِ مِرَارًا وَتِكْرَارًا، مِنْ أَوَّلِ ٱلَّذِي لَا أَوَّلَ لَهُ إِلَىٰ آخِرِ ٱلَّذِي لَا آخِرَ لَهُ، وَٱللَّهُ خَيْرُ ٱلْمَاعِينَ ٤٨ وَسَدُّوا مِرَارًا وَتِكْرَارًا، وَدَفَقَ ٱللَّهُ مِرَارًا وَتِكْرَارًا، مِنْ أَوَّلِ ٱلَّذِي لَا أَوَّلَ لَهُ إِلَىٰ آخِرِ ٱلَّذِي لَا آخِرَ لَهُ، وَٱللَّهُ خَيْرُ ٱلدَّافِقِينَ ٤٩ وَفَوَّضُوا مِرَارًا وَتِكْرَارًا، وَنَظَمَ ٱللَّهُ مِرَارًا وَتِكْرَارًا، مِنْ أَوَّلِ ٱلَّذِي لَا أَوَّلَ لَهُ إِلَىٰ آخِرِ ٱلَّذِي لَا آخِرَ لَهُ، وَٱللَّهُ خَيْرُ ٱلنَّاظِمِينَ ٥٠ وَنَقَضُوا مِرَارًا وَتِكْرَارًا، وَعَاهَدَ ٱللَّهُ مِرَارًا وَتِكْرَارًا، مِنْ أَوَّلِ ٱلَّذِي لَا أَوَّلَ لَهُ إِلَىٰ آخِرِ ٱلَّذِي لَا آخِرَ لَهُ، وَٱللَّهُ خَيْرُ ٱلْعَاهِدِينَ ٥١ وَجَهِلُوا مِرَارًا وَتِكْرَارًا، وَعَقَلَ ٱللَّهُ مِرَارًا وَتِكْرَارًا، مِنْ أَوَّلِ ٱلَّذِي لَا أَوَّلَ لَهُ إِلَىٰ آخِرِ ٱلَّذِي لَا آخِرَ لَهُ، وَٱللَّهُ خَيْرُ ٱلْعَاقِلِينَ ٥٢ وَكَرِهُوا مِرَارًا وَتِكْرَارًا، وَحَبَّبَ ٱللَّهُ مِرَارًا وَتِكْرَارًا، مِنْ أَوَّلِ ٱلَّذِي لَا أَوَّلَ لَهُ إِلَىٰ آخِرِ ٱلَّذِي لَا آخِرَ لَهُ، وَٱللَّهُ خَيْرُ ٱلْحَابِبِينَ ٥٣ وَخَمَلُوا وَسَكَتُوا مِرَارًا وَتِكْرَارًا، وَفَعَلَ وَنَطَقَ ٱللَّهُ مِرَارًا وَتِكْرَارًا، مِنْ أَوَّلِ ٱلَّذِي لَا أَوَّلَ لَهُ إِلَىٰ آخِرِ ٱلَّذِي لَا آخِرَ لَهُ، وَٱللَّهُ خَيْرُ ٱلْفَاعِلِينَ وَخَيْرُ ٱلنَّاطِقِينَ ٥٤ وَقَرِفُوا مِرَارًا وَتِكْرَارًا، وَرَغِبَ ٱللَّهُ مِرَارًا وَتِكْرَارًا، مِنْ أَوَّلِ ٱلَّذِي لَا أَوَّلَ لَهُ إِلَىٰ آخِرِ ٱلَّذِي لَا آخِرَ لَهُ، وَٱللَّهُ خَيْرُ ٱلرَّاغِبِينَ ٥٥ وَفَصَلُوا مِرَارًا وَتِكْرَارًا، وَجَذَبَ ٱللَّهُ مِرَارًا وَتِكْرَارًا، مِنْ أَوَّلِ ٱلَّذِي لَا أَوَّلَ لَهُ إِلَىٰ آخِرِ ٱلَّذِي لَا آخِرَ لَهُ، وَٱللَّهُ خَيْرُ ٱلْجَاذِبِينَ ٥٦ وَهَزِئُوا مِرَارًا وَتِكْرَارًا، وَغَضِبَ ٱللَّهُ مِرَارًا وَتِكْرَارًا، مِنْ أَوَّلِ ٱلَّذِي لَا أَوَّلَ لَهُ إِلَىٰ آخِرِ ٱلَّذِي لَا آخِرَ لَهُ، وَٱللَّهُ خَيْرُ ٱلْغَاضِبِينَ ٥٧ وَحَجَبُوا مِرَارًا وَتِكْرَارًا، وَكَشَفَ ٱللَّهُ مِرَارًا وَتِكْرَارًا، مِنْ أَوَّلِ ٱلَّذِي لَا أَوَّلَ لَهُ إِلَىٰ آخِرِ ٱلَّذِي لَا آخِرَ لَهُ، وَٱللَّهُ خَيْرُ ٱلْكَاشِفِينَ ٥٨ وَجَادَلُوا مِرَارًا

ٱلَّذِي لَا آخِرَ لَهُ، وَٱللَّهُ خَيْرُ ٱلنَّاظِفِينَ ٣٦ وَحَتَمُوا مِرَارًا وَتِكْرَارًا، وَنَمَى ٱللَّهُ مِرَارًا
وَتِكْرَارًا، مِنْ أَوَّلِ ٱلَّذِي لَا أَوَّلَ لَهُ إِلَىٰ آخِرِ ٱلَّذِي لَا آخِرَ لَهُ، وَٱللَّهُ خَيْرُ ٱلنَّامِينَ
٣٧ وَسَقَطُوا مِرَارًا وَتِكْرَارًا، وَقَوَّمَ ٱللَّهُ مِرَارًا وَتِكْرَارًا، مِنْ أَوَّلِ ٱلَّذِي لَا أَوَّلَ لَهُ
إِلَىٰ آخِرِ ٱلَّذِي لَا آخِرَ لَهُ، وَٱللَّهُ خَيْرُ ٱلْمُقَوِّمِينَ ٣٨ وَمَحَقُوا مِرَارًا وَتِكْرَارًا، وَنَشَأَ
ٱللَّهُ مِرَارًا وَتِكْرَارًا، مِنْ أَوَّلِ ٱلَّذِي لَا أَوَّلَ لَهُ إِلَىٰ آخِرِ ٱلَّذِي لَا آخِرَ لَهُ، وَٱللَّهُ
خَيْرُ ٱلنَّاشِئِينَ ٣٩ وَنَسُوا مِرَارًا وَتِكْرَارًا، وَذَكَرَ ٱللَّهُ مِرَارًا وَتِكْرَارًا، مِنْ أَوَّلِ ٱلَّذِي
لَا أَوَّلَ لَهُ إِلَىٰ آخِرِ ٱلَّذِي لَا آخِرَ لَهُ، وَٱللَّهُ خَيْرُ ٱلذَّاكِرِينَ ٤٠ وَنَفَوْا مِرَارًا وَتِكْرَارًا،
وَثَبَتَ ٱللَّهُ مِرَارًا وَتِكْرَارًا، مِنْ أَوَّلِ ٱلَّذِي لَا أَوَّلَ لَهُ إِلَىٰ آخِرِ ٱلَّذِي لَا آخِرَ لَهُ،
وَٱللَّهُ خَيْرُ ٱلثَّابِتِينَ ٤١ وَنَافَقُوا مِرَارًا وَتِكْرَارًا، وَصَلَحَ ٱللَّهُ مِرَارًا وَتِكْرَارًا، مِنْ أَوَّلِ
ٱلَّذِي لَا أَوَّلَ لَهُ إِلَىٰ آخِرِ ٱلَّذِي لَا آخِرَ لَهُ، وَٱللَّهُ خَيْرُ ٱلصَّالِحِينَ ٤٢ وَخَسِرُوا مِرَارًا
وَتِكْرَارًا، وَوَجَدَ وَفَتَحَ وَنَصَرَ ٱللَّهُ مِرَارًا وَتِكْرَارًا، مِنْ أَوَّلِ ٱلَّذِي لَا أَوَّلَ لَهُ إِلَىٰ
آخِرِ ٱلَّذِي لَا آخِرَ لَهُ، وَٱللَّهُ خَيْرُ ٱلْوَاجِدِينَ، وَٱلْفَاتِحِينَ، وَٱلنَّاصِرِينَ ٤٣ وَشَرَّرُوا
مِرَارًا وَتِكْرَارًا، وَخَيَّرَ ٱللَّهُ مِرَارًا وَتِكْرَارًا، مِنْ أَوَّلِ ٱلَّذِي لَا أَوَّلَ لَهُ إِلَىٰ آخِرِ
ٱلَّذِي لَا آخِرَ لَهُ، وَٱللَّهُ خَيْرُ ٱلْخَايِرِينَ ٤٤ وَقَبَّحُوا مِرَارًا وَتِكْرَارًا، وَحَسَّنَ ٱللَّهُ مِرَارًا
وَتِكْرَارًا، مِنْ أَوَّلِ ٱلَّذِي لَا أَوَّلَ لَهُ إِلَىٰ آخِرِ ٱلَّذِي لَا آخِرَ لَهُ، وَٱللَّهُ خَيْرُ ٱلْحَاسِنِينَ
٤٥ وَتَرَكُوا مِرَارًا وَتِكْرَارًا، وَدَخَلَ ٱللَّهُ مِرَارًا وَتِكْرَارًا، مِنْ أَوَّلِ ٱلَّذِي لَا أَوَّلَ لَهُ
إِلَىٰ آخِرِ ٱلَّذِي لَا آخِرَ لَهُ، وَٱللَّهُ خَيْرُ ٱلدَّاخِلِينَ ٤٦ وَغَسَقُوا مِرَارًا وَتِكْرَارًا، وَفَجَّرَ
ٱللَّهُ مِرَارًا وَتِكْرَارًا، مِنْ أَوَّلِ ٱلَّذِي لَا أَوَّلَ لَهُ إِلَىٰ آخِرِ ٱلَّذِي لَا آخِرَ لَهُ، وَٱللَّهُ

مِرَارًا وَتِكْرَارًا، مِنْ أَوَّلِ الَّذِي لَا أَوَّلَ لَهُ، إِلَى آخِرِ الَّذِي لَا آخِرَ لَهُ، وَاللّٰهُ خَيْرُ
الزَّاهِرِينَ ٢٥ وَغَرَّبُوا مِرَارًا وَتِكْرَارًا، وَطَلَعَ اللّٰهُ مِرَارًا وَتِكْرَارًا، مِنْ أَوَّلِ الَّذِي لَا
أَوَّلَ لَهُ، إِلَى آخِرِ الَّذِي لَا آخِرَ لَهُ، وَاللّٰهُ خَيْرُ الطَّالِعِينَ ٢٦ وَقَبَضُوا مِرَارًا وَتِكْرَارًا،
وَبَسَطَ اللّٰهُ مِرَارًا وَتِكْرَارًا، مِنْ أَوَّلِ الَّذِي لَا أَوَّلَ لَهُ، إِلَى آخِرِ الَّذِي لَا آخِرَ لَهُ،
وَاللّٰهُ خَيْرُ الْبَاسِطِينَ ٢٧ وَسَتَرُوا مِرَارًا وَتِكْرَارًا، وَظَهَرَ اللّٰهُ مِرَارًا وَتِكْرَارًا، مِنْ
أَوَّلِ الَّذِي لَا أَوَّلَ لَهُ، إِلَى آخِرِ الَّذِي لَا آخِرَ لَهُ، وَاللّٰهُ خَيْرُ الظَّاهِرِينَ ٢٨ وَغَفَلُوا
مِرَارًا وَتِكْرَارًا، وَأَتَمَّ اللّٰهُ مِرَارًا وَتِكْرَارًا، مِنْ أَوَّلِ الَّذِي لَا أَوَّلَ لَهُ، إِلَى آخِرِ الَّذِي
لَا آخِرَ لَهُ، وَاللّٰهُ خَيْرُ التَّامِّينَ ٢٩ وَحَرَّفُوا مِرَارًا وَتِكْرَارًا، وَحَقَّقَ اللّٰهُ مِرَارًا
وَتِكْرَارًا، مِنْ أَوَّلِ الَّذِي لَا أَوَّلَ لَهُ، إِلَى آخِرِ الَّذِي لَا آخِرَ لَهُ، وَاللّٰهُ خَيْرُ الْحَاقِّقِينَ
٣٠ وَخَلَوا مِرَارًا وَتِكْرَارًا، وَمَلَأَ ٱللَّهُ مِرَارًا وَتِكْرَارًا، مِنْ أَوَّلِ ٱلَّذِي لَا أَوَّلَ لَهُ إِلَىٰ
آخِرِ ٱلَّذِي لَا آخِرَ لَهُ، وَٱللَّهُ خَيْرُ ٱلْمَالِئِينَ ٣١ وَكَثَّفُوا مِرَارًا وَتِكْرَارًا، وَلَطُفَ ٱللَّهُ
مِرَارًا وَتِكْرَارًا، مِنْ أَوَّلِ ٱلَّذِي لَا أَوَّلَ لَهُ إِلَىٰ آخِرِ ٱلَّذِي لَا آخِرَ لَهُ، وَٱللَّهُ خَيْرُ
ٱللَّاطِفِينَ ٣٢ وَرَفَضُوا مِرَارًا وَتِكْرَارًا، وَوَفَّقَ ٱللَّهُ مِرَارًا وَتِكْرَارًا، مِنْ أَوَّلِ ٱلَّذِي لَا
أَوَّلَ لَهُ إِلَىٰ آخِرِ ٱلَّذِي لَا آخِرَ لَهُ، وَٱللَّهُ خَيْرُ ٱلْوَافِقِينَ ٣٣ وَفَضُّوا مِرَارًا وَتِكْرَارًا،
وَجَمَعَ ٱللَّهُ مِرَارًا وَتِكْرَارًا، مِنْ أَوَّلِ ٱلَّذِي لَا أَوَّلَ لَهُ إِلَىٰ آخِرِ ٱلَّذِي لَا آخِرَ لَهُ،
وَٱللَّهُ خَيْرُ ٱلْجَامِعِينَ ٣٤ وَشَتَّتُوا مِرَارًا وَتِكْرَارًا، وَأَخَذَ ٱللَّهُ مِرَارًا وَتِكْرَارًا، مِنْ
أَوَّلِ ٱلَّذِي لَا أَوَّلَ لَهُ إِلَىٰ آخِرِ ٱلَّذِي لَا آخِرَ لَهُ، وَٱللَّهُ خَيْرُ ٱلْآخِذِينَ ٣٥ وَلَوَّثُوا
مِرَارًا وَتِكْرَارًا، وَنَظَّفَ ٱللَّهُ مِرَارًا وَتِكْرَارًا، مِنْ أَوَّلِ ٱلَّذِي لَا أَوَّلَ لَهُ إِلَىٰ آخِرِ

التَّارِيخِيَّةِ، فِي الْآفَاقِ وَالْأَنْفُسِ، فِي صِرَاطِ اللّٰهِ، حَقِيقِيًّا ١٦ وَلِهٰذَا، تَعُودُ كُلُّشَيْءٍ، وَخَلْقُ الْبَيَانِ، فِي يَوْمِ الْقِيَامَةِ، إِلَى كَلِمَةِ ﴿لَا إِلٰهَ إِلَّا اللّٰهُ حَقًّا حَقًّا﴾ بَيَانًا الَّذِي هُوَ مَنُوطٌ بِالنُّقْطَةِ وَظُهُورِهِ ١٧ لٰكِنْ إِنَّمَا يَعْلَمُونَ وَيُبْصِرُونَ الْأَمْثَالَ وَالِانْطِبَاعَاتِ وَالتَّحَقُّقَاتِ، فِي الْأَعْلَىٰ وَالْأَدْنَىٰ، وَفِي الْآفَاقِ وَالْأَنْفُسِ وَمَا بَيْنَهُمَا، فَقَطِ الَّذِينَ رَاسِخُونَ بِالْعِلْمِ لِلَّهِ، أُولٰئِكَ الَّذِينَ قَدْ كَانَ إِيمَانُهُمْ قَدِ امْتُحِنَ بِبُوْتَقَاتِ النَّارِ وَالنِّيرَانِ، وَأَصْبَحُوا الْمَلَائِكَةَ الْمُقَرَّبِينَ بِنُورِ الْأَنْوَارِ ١٨ لِأَنَّهُ، بَعْدَ غُرُوبِ شَمْسِ الْحَقِيقَةِ، أَكْثَرُ الْمُؤْمِنِينَ، إِلَّا قَلِيلًا، لَا يَأْخُذُونَ دِينَ الْحَقِّ عَلَى مَحْمَلِ الْجِدِّ، وَبِالتَّالِي يُصْبِحُ مِنَ السَّهْلِ تَضْلِيلُهُمْ، مِمَّا يَجْعَلُ مِنْ دِينِ الْحَقِّ مُجَرَّدَ لُعْبَةٍ، أَوْ هُوِيَّةٍ، أَوْ مِهْنَةٍ، وَمَا شَابَهَ، الَّذِينَ يُفْسِدُونَ وَيُضَلِّلُونَ الرِّسَالَةَ الْأَصْلِيَّةَ، وَوِجْهَةَ دِينِ الْحَقِّ الْمُتَجَلِّيَةِ، حَيْثُ قَامُوا بِتَشْوِيهِ صُورَةِ الْقِدِّيسِينَ الْمُصْطَفَيْنَ، وَتَأْلِيهِ صُورَةِ الْمُضِلِّينَ، كَمَا حَدَثَ فِي دَوْرَةِ الْبَيَانِ، وَفِي دَوْرَةِ الْفُرْقَانِ، وَمَا قَبْلَهُ، وَكَانَ هٰذَا هُوَ الْحَالُ فِي كُلِّ تَنْزِيلٍ مِنْ قَبْلُ، وَفِي كُلِّ عَصْرٍ، إِلَى الْآنِ ١٩ لٰكِنْ فَسَدُوا، وَطَهَّرَ اللّٰهُ، وَاللّٰهُ خَيْرُ الطَّاهِرِينَ ٢٠ وَمَكَرُوا، وَيَصُدُّ اللّٰهُ، وَاللّٰهُ خَيْرُ الصَّادِّينَ ٢١ وَدَمَّرُوا مِرَارًا وَتِكْرَارًا، وَبَنَى اللّٰهُ مِرَارًا وَتِكْرَارًا، مِنْ أَوَّلِ الَّذِي لَا أَوَّلَ لَهُ، إِلَى آخِرِ الَّذِي لَا آخِرَ لَهُ، وَاللّٰهُ خَيْرُ الْبَانِينَ ٢٢ وَفَسَقُوا مِرَارًا وَتِكْرَارًا، وَقَدَّسَ اللّٰهُ مِرَارًا وَتِكْرَارًا، مِنْ أَوَّلِ الَّذِي لَا أَوَّلَ لَهُ، إِلَى آخِرِ الَّذِي لَا آخِرَ لَهُ، وَاللّٰهُ خَيْرُ الْقَادِسِينَ ٢٣ وَخَرَّبُوا مِرَارًا وَتِكْرَارًا، وَكَمَّلَ اللّٰهُ مِرَارًا وَتِكْرَارًا، مِنْ أَوَّلِ الَّذِي لَا أَوَّلَ لَهُ، إِلَى آخِرِ الَّذِي لَا آخِرَ لَهُ، وَاللّٰهُ خَيْرُ الْكَامِلِينَ وَعَفَّنُوا مِرَارًا وَتِكْرَارًا، وَزَهَّرَ اللّٰهُ

بَعْضُ الْمُؤْمِنِينَ عَنْ عَهْدِ اللهِ، عَنْ وَلِيِّهِمْ مُنْتَخَبًا مُسْتَقِيمًا ٧ وَإِنَّ يَعْقُوبَ نَادَى رَبَّهُ فِي خَفَاءِ السِّتْرِ، بِأَشَدِّ الصِّدْقِ، يَدْعُو : سُبْحَانَكَ اللَّهُمَّ، هَبْ لِي مِنْ لَدُنْكَ أُمَّةً صَادِقَةً، ثَابِتَةً، وَامْحُ أَعْدَاءَ حَقَائِقِكَ عِنْدَكَ، إِنَّكَ أَنْتَ وَلِيٌّ ثَبِيتٌ، إِنَّكَ أَنْتَ مُعِيدٌ رَفِيعٌ نَصِيرٌ ٨ هَكَذَا، بَعْدَ حِينٍ، بَعَثَ اللهُ قِيَامَتَهُ فُرْقَانًا، بِرَجْعَةِ عِيسَى الْمَسِيحِ، حَمِيدًا وَعَلِيًّا ٩ إِنَّ اللهَ حَقَّقَ وَعْدَهُ، مِنْ لِسَانِ الْمَسِيحِ عَلَى الْمُؤْمِنِينَ، وَاسْتَجَابَ دُعَاءَ يَعْقُوبَ، بِهَيْكَلِ نَبِيٍّ وَوَلِيٍّ عَرَبِيٍّ ١٠ إِنَّ يَا أَيُّهَا الْمُؤْمِنُونَ بِالْبَيَانِ، مَثَلَ يَعْقُوبَ الْبَارِّ كَمَثَلِ الثَّمَرَةِ الْأَزَلِيَّةِ، وَحَقَائِقُهُ فِي دَوْرَةِ الْبَيَانِ، وَضِيحًا وَقِيعًا ١١ إِنَّ عِيسَى الْمَسِيحَ هُوَ نُقْطَةُ الْأُولَى، وَمَوْعُودُهُ هُوَ مَنْ يُظْهِرُهُ اللهُ، وَالْمُؤْمِنُونَ هُمُ السَّابِقُونَ فِي الْبَيَانِ، وَالْكَذَّابُ هُوَ هَبَاءُ النَّارِيَّاتِ، مَنْ هُوَ الْكَذَّابُ الَّذِي يَظْهَرُ بَعْدَ كُلِّ تَنْزِيلِ الْحَقِيقَةِ، يُضَلِّلُونَ الْمُؤْمِنِينَ بِالْحَقِّ إِلَّا قَلِيلًا، مِثْلَمَا امْتِحَانٌ مِنَ اللهِ، تَبَاهَى وَتَعَالَى، لِلْمُؤْمِنِينَ الْحَقِيقِيِّينَ ١٢ وَأَمَّا مَكَانًا غَرْبِيًّا، فَهِيَ تِلْكَ الْأَرَاضِي وَرَاءَ أَرْضِ الْفَاءِ الْمُقَدَّسَةِ، أَوْ فِي الدَّيْرِ انْفِرَادٌ لِفُؤَادِ الِانْتِظَارِ، قَبْلَ طُلُوعِ الْفَجْرِ الْحَقِيقِيَّةِ، مَا بَيْنَ ظَاهِرِ الْمَلَإِ أَوْ حُضُورِ رُوحِ الْمَعْنَوِيَّاتِ، فِي غُرْبَةِ الْغَرْبِيَّاتِ ١٣ وَالْقُدْسُ هِيَ مَدِينَةُ الشِّيرَازِ، أَوْ قِبْلَةُ الْفُؤَادِ، فِي مَقَامِ الْفُؤَادِ، بِإِطْفَاءِ السِّرَاجِ بِطُلُوعِ الصُّبْحِ، صُبْحِ الْوُجُودِ، الَّذِي هُوَ نَيِّرُ الْأَنْوَارِ، أَوْ نَفْسُ الْقُدْسِ بِنَفْسِهَا ١٤ وَأَمَّا دُعَاءُ يَعْقُوبَ إِلَى رَبِّهِ، فَهُوَ دُعَاءُ الثَّمَرَةِ فِي كِتَابِ الْحَيَاةِ، إِلَى مَنْ يُظْهِرُهُ اللهُ ﴿رَبِّ، إِلَيْكَ يَرْجِعُ الْأَمْرُ، فِي يَوْمٍ قَرِيبٍ﴾ ١٥ وَيَضْرِبُ اللهُ أَمْثَالًا، مِنْ دَوْرَةٍ إِلَى دَوْرَةٍ، يَعْكِسِيًّا، فِي انْطِبَاعَاتٍ وَمُتَحَقِّقَاتٍ، لِجَوَاهِرِ الْمَادِّيَّاتِ الدُّنْيَوِيَّةِ، فِي التَّحَرُّكَاتِ

وَسَرْمَدُوتِيَّتِكَ وَصَمَدُوتِيَّتِكَ وَأَبَدُوتِيَّتِكَ وَأَزَلُوتِيَّتِكَ وَمَاهُوتِيَّتِكَ وَحَيِّؤُتِيَّتِكَ وَدَهْرُوتِيَّتِكَ وَعَصْرُوتِيَّتِكَ وَخُلْدُوتِيَّتِكَ، ثُمَّ بِمَشِيئَتِكَ وَإِرَادَتِكَ وَقَدَرِكَ وَقَضَائِكَ وَإِمْضَائِكَ وَإِذْنِكَ وَأَجَلِكَ وَكِتَابِكَ، وَبِاسْمِكَ الْأَعْظَمِ الْعَظِيمِ الْأَعَزِّ الْأَجَلِّ الْكَرِيمِ، وَمَا أَنْتَ قَدْ أَحَطْتَ بِهِ فِي كُلِّ حِينٍ وَفِي كُلِّ شَأْنٍ وَفِي كُلِّ خَيْرٍ، إِنَّكَ أَنْتَ بِنَا بَصِيرًا، فَيَا إِلٰهِي، إِنَّكَ أَنْتَ عَلَى كُلِّ شَيْءٍ مُحِيطًا حَفِيًّا، وَكَذٰلِكَ صَلِّ اللّٰهُمَّ عَلَى أُمَّهَاتِنَا وَآبَائِنَا الْأَوَّلِينَ إِلَى بَدِيعِ الْفِطْرَةِ، فَصَلِّ عَلَى أُمِّنَا الْأُولَىٰ حَوَّاءَ، وَأَبِينَا الْأَوَّلِ آدَمَ، فِي أَبَدِ الْآبِدِينَ، لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِكَ، الْعَلِيِّ الْأَعْلَىٰ، إِنَّكَ لَسْتَ كَمِثْلِ أَيِّ شَيْءٍ، لَا إِلٰهَ إِلَّا أَنْتَ هُوَ أَنَا مِنْ قَبْلُ وَمِنْ بَعْدُ، الْعَزِيزُ الْمَحْبُوبُ ٣٩

٧ سُورَةُ اليَعْقُوبِ

بِسْمِ اللّٰهِ الْأَحْفَفِ الْأَهْدَىٰ

صٓتٓهٓتٓصٓ ذِكْرُ رَحْمَةِ رَبِّكَ عَلَى أَخِ عِيسَى يَعْقُوبَ ١ إِذَا دَعَا رَبَّهُ بَاطِنًا، إِذِ انْتَبَذَ مِنَ الْقُدْسِ إِلَى مَكَانٍ غَرْبِيٍّ ٢ هُوَ الَّذِي قَالَ الْمَسِيحُ فِي حَقِّهِ: يَا أَيُّهَا الْمُؤْمِنُونَ، أَيْنَمَا كُنْتُمْ، اذْهَبُوا إِلَى يَعْقُوبَ الْبَارِّ، الَّذِي مِنْ أَجْلِهِ خَلَقَ اللّٰهُ سَمَاءَ دِينِكُمْ وَأَرْضَهُ، قَضِيًّا ٣ وَاعْلَمُوا بِأَنَّهُ يَأْتِي مِنْ بَعْدِي رَسُولٌ مِنَ اللّٰهِ، رَبِّي وَرَبِّكُمْ، وَأَنَا هُوَ وَهُوَ أَنَا، اسْمُهُ أَحْمَدُ، وَهُوَ بَدْرٌ طَلِيعٌ ٤ لٰكِنْ بَعْدَ أَنْ اسْتُشْهِدَ عِيسَى الْمَسِيحُ، ظَهَرَ الْكَذَّابُ فِي أَرْضِ الدِّينِ تَضْلِيلًا ٥ وَقَدْ كَانَتْ تَنْقَسِمُ أُمَّةُ دِينِ الْحَقِّ مُنْقَسِمًا ٦ عِنْدَمَا أَعْرَضَ

وَالْأَرْضِ وَمَا بَيْنَهُمَا، وَلَيْسَ كَمِثْلِهِ شَيْءٌ ٣٧ قُلْ شَهِدَ اللّٰهُ إِنَّهُ لَا إِلٰهَ إِلَّا هُوَ، لَهُ الْمَلَكُوتُ الْأَسْمَاءُ، وَلَهُ الْجَبَرُوتُ الْأَقْوَى، يُحْيِي وَيُمِيتُ، ثُمَّ يُمِيتُ وَيُحْيِي، وَإِنَّهُ هُوَ وَحِيدُ الْحَيُّ الْأَزَلُ، لَا يَمُوتُ، فِي قَبْضَتِهِ عِيَانُ الْوُجُودِ، كُلُّ شَيْءٍ، يَجْعَلُ مَا يَشَاءُ بِأَمْرِهِ كُنْ فَيَكُونُ، وَإِنَّهُ كَانَ عَلَى كُلِّ شَيْءٍ مُحِيطًا، بِنُورِهِ وَاحِدًا حَيًّا ٣٨ بِسْمِ اللّٰهِ وَبِاللّٰهِ وَمِنَ اللّٰهِ وَإِلَى اللّٰهِ وَمَا شَاءَ اللّٰهُ، أَسْأَلُكَ يَا رَبِّي بِأَمْنَعِيَّتِكَ وَبِأَقْدَسِيَّتِكَ، بِأَنَّكَ تُبْهِي وَتُجَلِّلُ وَتُجَمِّلُ وَتُعَظِّمُ وَتُنَوِّرُ وَتُرَحِّمُ وَتُكَلِّمُ وَتُكَمِّلُ وَتُسَمِّي وَتُعَزِّزُ وَتُشَيِّءُ وَتُعَلِّمُ وَتُقَدِّرُ وَتُقَوِّلُ وَتُسَأِّلُ وَتُشَرِّفُ وَتُسَلِّطُ وَتُمَلِّكُ وَتُعْلِي، ثُمَّ تُخْفِضُ وَتُضِيءُ وَتُبْسِطُ وَتُوَسِّعُ وَتُصَلِّي عَلَى شَجَرَةِ النُّورِ الْبَيَانِ، مِنْ أَصْلِهَا وَفَرْعِهَا وَأَغْصَانِهَا وَأَوْرَاقِهَا وَأَثْمَارِهَا، بِكُلِّ نُصْرَتِكَ وَفَتْحِكَ وَظُهُورِكَ وَغَيْبَتِكَ وَطُلُوعِكَ وَغُرُوبِكَ وَبَهَائِكَ وَجَلَالِكَ وَجَمَالِكَ وَعَظَمَتِكَ وَنُورِكَ وَرَحْمَتِكَ وَكَلَامِكَ وَكَمَالِكَ وَأَسْمَائِكَ وَعِزَّتِكَ وَمَشِيئَتِكَ وَعِلْمِكَ وَقُدْرَتِكَ وَقَوْلِكَ وَمَسَائِلِكَ وَشَرَفِكَ وَسُلْطَانِكَ وَمُلْكِكَ وَعَلَائِكَ، ثُمَّ بِفَرْدَانِيَّتِكَ وَحَيَاتِيَّتِكَ وَقَيُّومِيَّتِكَ وَحُكْمَانِيَّتِكَ وَعَدْلَانِيَّتِكَ وَقُدُّوسِيَّتِكَ، ثُمَّ بِلَطَافِيَّتِكَ وَقَهَّارِيَّتِكَ وَفَتْحَائِيَّتِكَ وَجَوَادِيَّتِكَ وَقِسْطَانِيَّتِكَ، ثُمَّ بِاسْتِبَاحِكَ وَسُبْحَانِيَّتِكَ وَاحْتِمَادِكَ وَحَمْدَانِيَّتِكَ وَاهْتِلَائِكَ وَتَهْلِيلَانِيَّتِكَ وَاكْتِبَارِكَ وَكِبْرَانِيَّتِكَ، ثُمَّ بِاغْتِنَاثِكَ وَأَغْيَاثَنَتِكَ وَبِرِفْعَتِكَ وَامْتِنَاعِكَ وَامْتِلَائِكَ وَاعْتِلَائِكَ وَاغْتِنَائِكَ، ثُمَّ بِمَاهُوتِيَّتِكَ وَقِدَمُوتِيَّتِكَ وَلَاهُوتِيَّتِكَ وَجَبَرُوتِيَّتِكَ وَعَزْمُوتِيَّتِكَ وَقَهْرُوتِيَّتِكَ وَقَدْرُوتِيَّتِكَ وَعَظَمُوتِيَّتِكَ وَمَلَكُوتِيَّتِكَ وَنَاسُوتِيَّتِكَ

الْبَاقِرِ، مُؤَشِّرٌ عَلَى مَعْنَى الْأَكْوَارِ وَالْأَدْوَارِ فِي تَنَزُّلَاتِ اللّٰهِ، مِنْ أَوَّلِ الَّذِي لَا أَوَّلَ لَهُ، إِلَى آخِرِ الَّذِي لَا آخِرَ لَهُ، وَكَذَٰلِكَ هَذَا يُؤَسِّسُ حَقِيقَةَ وُجُودِ عَوَالِمَ مُتَعَدِّدَةٍ مَعَ اللّٰهِ سُبْحَانَهُ وَتَبَاهَى وَتَعَالَى ٣٦ وَتِلْكَ عِبَارَاتٌ مُبَيِّنَةٌ لِيَفْتَحَ قُلُوبَ الْعُرَفَاءِ الْمُعَرِّفَةِ، الَّذِينَ مُتَمَسِّكُونَ بِصِرَاطِ اللّٰهِ الْمُسْتَقِمَةِ، أُولَئِكَ الَّذِينَ بِأَحْكَامِ اللّٰهِ هُمُ الْمُتَعَرِّفَةُ، جَلَّ اللّٰهُ بِجَذَبَاتِهِ مُتَفَتِّحَةٌ لَدَى طُلُوعِ الشَّمْسِ الْمُتَشَمِّسَةِ، الَّتِي أَشْرَقَتِ الْأَرْضُ بِنُورِ رَبِّهَا، لَا إِلَهَ إِلَّا اللّٰهُ، الْحَقُّ الْمُتَحَقِّقَةُ، الَّذِي هُوَ بِكُلِّ شَيْءٍ مُسْتَحِقَّةٌ بِالْحَقِّ، سَوَاءً فِي السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا، وَمَا فَوْقَ، وَمَا وَرَاءَهُم، لَيْسَ كَمِثْلِهِ شَيْءٌ، وَهُوَ كَشَّافُ الْجَمِيلِ، وَلَيْسَ كَمِثْلِهِ شَيْءٌ، وَهُوَ الْجَامِلُ الْمُكْتَشِيفُ، وَلَيْسَ كَمِثْلِهِ شَيْءٌ، وَلَهُ الْأَسْمَاءُ الْحُسْنَىٰ وَالْأَمْثَالُ الْعُلْيَا كُلُّهُنَّ، وَلَيْسَ كَمِثْلِهِ شَيْءٌ، وَلَهُ حَقَائِقُ الْعَالِيَاتِ مِنْ قَبْلُ وَمِنْ بَعْدُ، وَلَيْسَ كَمِثْلِهِ شَيْءٌ، وَلَهُ أَسْرَارُ الْعُلْوِيَّاتِ مِنْ أَوَّلِ الَّذِي لَا أَوَّلَ لَهُ، إِلَى آخِرِ الَّذِي لَا آخِرَ لَهُ، وَلَيْسَ كَمِثْلِهِ شَيْءٌ، وَلَهُ الْهُوِيَّاتُ الْهَاهُوتِيَّةُ لِلسَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا، وَلَيْسَ كَمِثْلِهِ شَيْءٌ، وَلَهُ الْأُلُوهِيَّاتُ اللَّاهُوتُ لِلسَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا، وَلَيْسَ كَمِثْلِهِ شَيْءٌ، وَلَهُ الْجَبَرُوتِيَّاتُ الْجَبَرُوتُ لِلسَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا، وَلَيْسَ كَمِثْلِهِ شَيْءٌ، وَلَهُ الْمُلْكِيَّاتُ الْمَلَكُوتُ لِلسَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا، وَلَيْسَ كَمِثْلِهِ شَيْءٌ، وَلَهُ الْعَظَمَاتُ الْعَظَمُوتُ لِلسَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا، وَلَيْسَ كَمِثْلِهِ شَيْءٌ، وَلَهُ الْحَيَّوَانُ الْحَيِّوُتُ، الْجِنُّ وَالْإِنْسُ فِي النَّاسُوتِ وَمَا وَرَاءَ وَمَا دُونَهُمْ، سَوَاءً فِي السَّمَاوَاتِ

وَٱللَّهُ أُلْهَانِ مُؤْتَلَهٌ مُتَآلٍ، ٱللَّهُ أَلَهَ فَوْقَ كُلِّ ذِي أَلْهٍ، لَنْ يَقْدِرَ أَنْ يَمْتَنِعَ عَنْ مَلِيكِ سُلْطَانِ آلَائِهِ مِنْ أَحَدٍ، لَا فِي ٱلسَّمَاوَاتِ وَلَا فِي ٱلْأَرْضِ وَلَا مَا بَيْنَهُمَا، إِنَّهُ كَانَ أَلْهًا، آلْهًا إِلَيْهًا، ٱللَّهُ أَلَهَ فَوْقَ كُلِّ ذِي أَلْهٍ، لَنْ يَقْدِرَ أَنْ يَمْتَنِعَ عَنْ إِلَيْهِ أُلْهَانِ آلَائِهِ مِنْ أَحَدٍ، لَا فِي ٱلسَّمَاوَاتِ وَلَا فِي ٱلْأَرْضِ وَلَا مَا بَيْنَهُمَا، إِنَّهُ كَانَ أَلْهًا، آلْهًا إِلَيْهًا﴾ ٣١ قَوْلًا مُشِيرًا بِحَقِيقَتَيْنِ الْحَوَائِيَّةِ وَالْآدَمِيَّةِ، حَيْثُ إِسْمُ آدَمَ الَّذِي يُمَثِّلُ بِحَقِيقَةِ إِسْمِ اللهِ الظَّاهِرِ وَالْمُذَكَّرِيَّةِ، ثُمَّ الْحَوَّاءُ بِاعْتِبَارِهَا الْأُمَّ الْمَخْفِيَّةَ، هِيَ تَشِيرُ بِإِسْمِ اللهِ الْبَاطِنِ وَالْمُؤَنَّثِيَّةِ ٣٢ وَعَلَى الرَّغْمِ مِنْ أَنَّ الْهَيْكَلَ فِي الْبَيَانِ هُوَ تَمْثِيلٌ ذُكُورِيٌّ يُشِيرُ بِهُوِيَّةِ اللهِ وَمَظْهَرِ ظُهُورِهِ، لكِنْ فِي الْعَدِيدِ مِنَ الثَّقَافَاتِ الرُّوحَانِيَّةِ كَانَ فِي الْوَاقِعِ تَمْثِيلًا أُنْثَوِيًّا، وَهَذَا الْكَشْفُ الْغِطَاءُ عَنْ مَعْنَى سِرِّ الْحُرُوفِ لِآدَمَ، هُوَ الْحُجَّةُ وَالدَّلِيلُ، وَكَفَى بِاللهِ دَلِيلًا وَحُجَّةً وَشَهِيدًا عَلَى الْعَالَمِينَ ٣٣ وَحَقِيقَةً هَذَا الْأَمْرُ لَنَا بَدَأَ فِي السَّنَةِ ١٥٥ بَدِيعِ الْبَيَانِيَّةِ الْعَامِّ بِعَدَدِ إِسْمِ اللهِ الدَّافِعِ، وَفِي ٤ شَهْرِ الْأَسْمَاءِ، عِنْدَمَا نَطَقَ هَذَا الْعَبْدُ بِالْقَوْلِ عَفْوِيًّا مِنَ السَّمَاءِ بِأَنَّ ﴿هِيَ اللهُ نُورُ الْحَيِّ الْعِشْقِ فِي السَّمَاوَاتِ وَالْأَرْضِ﴾ حَيْثُ اشْتَهَدَ بِأُلُوهِيَّةِ الْمَشِيئَةِ الْأُولَى فِي رُتْبَتِهَا الْهِيوِيَّةِ الْمُؤَنَّثِيَّةِ الَّتِي تُشِيرُ إِلَى حَوَّاءَ الْأُولَى ٣٤ وَكَمَا قَالَ الْبَاقِرُ عَلَيْهِ السَّلَامُ ﴿لَعَلَّكَ تَرَى أَنَّ اللهَ إِنَّمَا خَلَقَ هَذَا الْعَالَمَ الْوَاحِدَ، وَتَرَى أَنَّ اللهَ لَمْ يَخْلُقْ بَشَرًا غَيْرَكُمْ؟ بَلَى وَاللهِ، لَقَدْ خَلَقَ أَلْفَ أَلْفِ عَالَمٍ، وَأَلْفَ أَلْفِ آدَمَ، وَأَنْتَ فِي آخِرِ تِلْكَ الْعَوَالِمِ، وَأُولَئِكَ الْآدَمِيِّينَ﴾ وَالْحَوَّائِيِّينَ، قَوْلُهُ الْحَقُّ ٣٥ اعْلَمُوا أَنَّ هَذَا قَوْلُ

ضِلْعِ آدَمَ، بَلْ جَعَلَهُمَا جِسْمِيًّا وَلَا جَسَدِيًّا، ٱلِٱثْنَانِ مُتَسَاوِيَيْنِ مِنْ نَفْسٍ وَاحِدَةٍ، وَلَكِنَّ ٱلرُّوحَ وَٱلْجَوْهَرَ لِحَوَّاءَ كَانَا مُتَفَوِّقَيْنِ عَلَىٰ آدَمَ، وَكَذٰلِكَ كِلَاهُمَا لَمْ يَرْتَكِبَا أَبَدًا أَيَّ خَطِيئَةٍ ضِدَّ ٱللَّهِ ٢٥ وَلَوِ ٱسْتَخْرَجْتَ حَرْفَ ٱلدَّالِ مِنِ ٱسْمِ آدَمَ، فَإِنَّكَ تَشْتَقُّ كَلِمَةَ "أُمٍّ" مِنِ ٱسْمِ آدَمَ، وَهٰذِهِ حَوَّاءُ، ٱلَّتِي هِيَ أُمُّ كُلِّ ٱلْحَيِّ وَٱلْحَيَاةِ لِلْبَشَرِيَّةِ ٢٦ وَٱنْظُرُوا حَرْفَ ٱلدَّالِ ٱلَّذِي ٱسْتُخْرِجَ مِنِ ٱسْمِ آدَمَ، يُمَثِّلُ بِطِفْلِ أُمِّ ٱلْحَيَاةِ فِي رَحِمِهَا، وَهٰذَا ٱلطِّفْلُ ٱلَّذِي هُوَ حَرْفُ ٱلدَّالِ يُمْكِنُ ٱعْتِبَارُهُ كُلَّ ٱلْبَشَرِ فِي ٱلْبَذْرَةِ، أَوْ خَلْقَ ٱللَّهِ بِنَفْسِهَا، أَوْ كُلَّشَيْءٍ بِمَعْنَى ٱلْمُؤْمِنِينَ بِٱلْبَيَانِ فِي نُورِهِ ٢٧ وَكَذٰلِكَ يُمْكِنُ ٱعْتِبَارُ ٱلْأُمِّ هُنَا مَجَازِيَّةً، عَلَىٰ أَنَّهَا تُمَثِّلُ ٱللَّهَ، أَوْ بِتَعْبِيرٍ أَدَقَّ: ٱلْمَشِيئَةَ ٱلْأُولَىٰ، وَهٰذَا هُوَ أَيْضًا مَعْنَىٰ: "مِّن نَفْسٍ وَاحِدَةٍ" فِي ٱلْقُرْآنِ ٢٨ وَإِذَا حَسَبْتَ عَدَدَ "آدَمَ وَحَوَّاءَ" دُونَ هَمْزَةٍ، فَٱشْتَقَقْتَ عَدَدَ "ٱللَّهِ"، وَمَعَ ٱلْهَمْزَةِ، فَهُوَ "ٱلْأَلَهُ" ٱلَّذِي يُشَفِّرُ وَيُرْمِزُ إِلَىٰ مَقَامِ ٱلْأُلُوهِيَّةِ لِلْمَشِيئَةِ ٱلْأَوَلِيَّةِ، وَهٰذَا هُوَ مَعْنًى مِنْ مَعَانِي: "خَلَقَ ٱللَّهُ آدَمَ عَلَىٰ صُورَتِهِ"، وَٱلْمُرَادُ بِآدَمَ، أَيْ آدَمُ ٱلْأَزَلِيُّ، أَوْ بِٱصْطِلَاحِ ٱلْعُرَفَاءِ: "ٱلْإِنسَانُ ٱلْكَامِلُ"، ٱلَّذِي هُوَ هَيْكَلُ ٱلْوَاحِدِ وَمَظْهَرُ ظُهُورِ ٱللَّهِ فِي كُلِّ كَوْرٍ وَفِي كُلِّ دَوْرٍ ٢٩ وَسَوَاءٌ قُلْنَا: إِنَّهُ هُوَ ٱللَّهُ، أَوْ إِنَّهَا هِيَ ٱللَّهُ، فِيمَا يَتَعَلَّقُ بِٱلْمَشِيئَةِ ٱلْأُولِيَّةِ، فَإِنَّ كِلْتَا ٱلْعِبَارَتَيْنِ صَحِيحَتَانِ ٣٠ وَهٰذَا ٱلْمُرَادُ فِي فَصْلِ ٱلْأُولَىٰ فِي كِتَابِ ٱلشُّؤُونِ ٱلْخَمْسَةِ: بِأَنَّ ﴿ٱللَّهَ لَا إِلٰهَ إِلَّا هُوَ ٱلْمُؤْتَلَهُ ٱلْأُلْهَانِ، وَلِلَّهِ إِلَيْهِ أُلْهَانُ ٱلسَّمَاوَاتِ وَٱلْأَرْضِ وَمَا بَيْنَهُمَا، وَٱللَّهُ ٱلْأَلَهُ أَلَهَ إِلَيْهِ، وَلِلَّهِ إِلَيْهِ أُلْهَانُ ٱلسَّمَاوَاتِ وَٱلْأَرْضِ وَمَا بَيْنَهُمَا،

فَيَكُونُ، جَلَّ وَعَزَّ، وَهُمْ مَوْجُودُونَ مِنَ ٱللَّاهُوتِ إِلَى ٱلنَّاسُوتِ، وَمَا أُوتُوا مِنَ ٱلْعِلْمِ إِلَّا ٱلْمُصْطَفَوْنَ وَٱلَّذِينَ صَدَّقُوا ١٨ وَعِنْدَمَا يَسْأَلُونَكَ عَنِ ٱلرُّوحِ، قُلِ: ٱلرُّوحُ مِنْ ذُرْوَةِ ٱلْجَوْهَرِ ٱلْجَبَرُوتِيِّ، وَهُوَ ذَرُّ ٱلذَّرَّاتِ فِي هٰذَا ٱلْعَالَمِ مَا لَا نِهَايَةَ، وَفَطَرَهُ ٱللَّهُ فِي مَحَلٍّ أَدْنَىٰ أَرَاضِيَ لِلَّاهُوتِ، وَلَمْ يَزَلْ وَلَا يَزَالُ ٱلرُّوحُ مَا دُونَ، وَخَاضِعًا لِمَشِيئَتِهِ، فِي رُتْبَةِ إِرَادَتِهِ، ثُمَّ قَدَرَهُ وَقَضَاءَهُ وَإِمْضَاءَهُ وَإِذْنَهُ وَأَجَلَهُ وَكِتَابَهُ، وَيَنْزِلُ وَيَتَصَرَّفُ فَقَطْ بِإِذْنِ رَبِّهِ فِي كُلِّ أَمْرٍ، لَا إِلٰهَ إِلَّا هُوَ، ٱلْمُهَيْمِنُ ٱلْقَيُّومُ ١٩ وَإِنْ يَسْأَلُونَكَ عَنِ ٱلْجِنِّ، قُلْ: صَنَعَ ٱللَّهُ ٱلْجِنَّ مِنْ قُشُورٍ تَحْتَ ٱلْقَمَرِ، وَبِأَجْسَامٍ لَطِيفَةٍ نِيرَانِيَّةٍ أَرْضِيَّةٍ، وَخَلَقَهُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ، وَجَعَلَهُمْ شُعُوبًا وَقَبَائِلَ مِنَ ٱلْهَوَاءِ وَٱلنَّارِ وَٱلْمَاءِ وَٱلتُّرَابِ، وَنَشَرَهُمْ فِي جَمِيعِ أَنْحَاءِ ٱلْعَالَمِ قَبْلَ خَلْقِ ٱلْإِنسَانِ، لِيَعْرِفُوا خَلْقَ ٱللَّهِ ٢٠ وَخَلَقَ ٱللَّهُ ٱلْجَمَادَاتِ وَٱلنَّبَاتَاتِ قَبْلَ ٱلْجِنِّ، ثُمَّ خَلَقَ ٱلْحَيَوَانَاتِ وَٱلْجِنَّ مَعًا ٢١ ثُمَّ خَلَقَ ٱللَّهُ ٱلْإِنْسَانَ عَلَىٰ أَحْسَنِ ٱلتَّقْوِيمِ، مِنْ صُورَةِ ٱلْفَيْضِ وَتَجَلِّيهِ ٱلْعُلْوِيَّةِ وَٱلسُّفْلِيَّةِ، مِنْ نَفْسٍ وَاحِدَةٍ، وَخَلَقَهُمْ مُؤَنَّثًا وَمُذَكَّرًا بِظُهُورِ حَوَّاءَ وَآدَمَ فِي بَدِيعِ ٱلْفِطْرَةِ ٢٢ وَعَلَىٰ هٰذِهِ ٱلْأَرْضِ، قَدْ حَدَثَ كُلُّ هٰذَا خِلَالَ سِتَّةِ أَكْوَارٍ أَوْ كَوْرَاتٍ، وَٱلَّتِي سُمِّيَتْ سِتَّةَ أَيَّامٍ مِنَ ٱلْخَلْقِ فِي ٱلْكُتُبِ ٱلسَّمَاوِيَّةِ مِنْ قَبْلُ، وَقَدْ مَضَىٰ سَبْعُونَ أَلْفَ كَوْرٍ عَلَى ٱلْأَرْضِ لِلْإِنْسَانِ، مَعَ سَبْعَةِ آلَافِ سَنَةٍ لِكُلِّ وَاحِدٍ مِنْهَا ٢٣ وَبِٱلطَّبْعِ، هُنَاكَ عَوَالِمُ أُخْرَىٰ وَكَائِنَاتٌ أُخْرَىٰ فِي ٱلْكَوْنِ ٱلْمَادِّيِّ، وَدَوْرَاتٌ وَكَوْرَاتٌ أُخْرَىٰ، وَأَفْلَاكٌ خَارِجَ هٰذِهِ ٱلْأَرْضِ وَهٰذَا ٱلْكَوْنِ ٱلْمُحَدَّدِ ٢٤ وَٱعْلَمُوا أَنَّهُ لَمْ يَخْلُقِ ٱللَّهُ حَوَّاءَ مِنْ

الْحَقِّ، حَقًّا حَقًّا، الْغَوْثُ الْحَقِيقُ ١٦ قُلِ: اللَّهُمَّ إِنِّي أَسْأَلُكَ بِهٰذَا النُّورِ الَّذِي سَطَعَ
مِنْ سَمَاءِ مَشِيئَتِكَ، وَرَشَحَ بِتَجَلِّيَاتِ إِرَادَتِكَ، وَبُسِطَ مِنْ فُيُوضَاتِ قَدَرِكَ، وَجُمِّعَ
بِقُوَّةِ قَضَائِكَ، وَقُبِضَ لِنُقْطَةِ إِمْضَائِكَ، وَوَسِعَ بِتَأَلُّقِ إِذْنِكَ، وَحُرِّكَ بِأَمْرِ أَجَلِكَ،
وَظَهَرَ مِنَ الْمَلَائِكَةِ فِي حَقَائِقِ الْكَلِمَاتِ كِتَابُكَ لَا إِلٰهَ إِلَّا أَنْتَ يَا اللّٰهُ، سُبْحَانَكَ،
إِنِّي كُنْتُ مِنَ الذَّاكِرِينَ، لَا إِلٰهَ إِلَّا أَنْتَ، يَا سَرِيعُ، يَا حَسِيبُ، بِالْحَقِّ إِنَّكَ أَنْتَ
الْجَلِيلُ الْمَرْهُوبُ، وَإِنَّكَ أَنْتَ الْعَزِيزُ الْمَحْبُوبُ ١٧

٦ سُورَةُ الْجَمِيلِ

بِسْمِ اللّٰهِ الْأَخْفَفِ الْأَهْدَىٰ

آدَمَ آيَاتُ كِتَابِ الْمُبِينِ ١ إِنَّا أَنْزَلْنَاهَا هِدَايَةً وَاضِحَةً لَعَلَّكُمْ تَعْرِفُونَ ٢ ٱقْرَأْ بِٱسْمِ
رَبِّكَ ٱلْعَلِيِّ ٱلْأَعْلَى ٱلَّذِي فَطَرَ ٣ فَطَرَ الآدَمَ مِنْ طِينِ الْأَزَلِ ٤ ٱقْرَأْ وَرَبُّكَ ٱلْأَنْوَرُ
٥ ٱلَّذِي عَلَّمَ بِٱلرَّقَمِ ٦ عَلَّمَ ٱلْآدَمَ مَا لَا يَعْلَمُ ٧ عَلَّمَهُ ٱلْفُرْقَانَ، وَعَلَّمَهُ ٱلْبَيَانَ، وَعَلَّمَهُ مَا
نَزَلَ ٨ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا نَحْنُ وَٱلرَّاسِخُونَ فِي ٱلْعِلْمِ ٩ إِنَّ يَا وَحِيدُ، أَلَمْ نَبْسُطْ لَكَ
فُؤَادَكَ؟ ١٠ وَرَفَعْنَا عَنْكَ حُزْنَكَ؟ ١١ ٱلَّذِي ٱنْتَقَلَ فِكْرُكَ ١٢ وَوَسَّعْنَا لَكَ نُورَكَ ١٣
فَإِنَّ الْعَصْرَ يُصْرًا ١٤ إِنَّ الْعَصْرَ يُصْرًا ١٥ فَإِذَا ٱدْعُ، فَٱذْكُرْ ١٦ وَإِلَىٰ رَبِّكَ فَٱبْصِرْ ١٧
وَإِنْ يَسْأَلُونَكَ عَنِ ٱلْمَلَائِكَةِ، قُلْ: خَلَقَ ٱللّٰهُ ٱلْمَلَائِكَةَ مِنْ جَوَاهِرِ كَلِمَاتِ ٱلْعُلْيَا
ٱلتَّكْوِينِيَّةِ، مِنْ أَنْوَارِ ٱلتَّجَلِّيَاتِ وَٱلْفُيُوضَاتِ وَٱلظُّهُورَاتِ وَشَبَحَاتِهِ بِأَمْرِهِ كُن

صُفِّفَتْ تُشِيرُ إِلَى الْخَيْرَاتِ مِنْ غَيْرِ مِعْصَمٍ، فِي أَرَاضِي الْمَلَكُوتِ وَسَمَاوَاتِ الْعَظَمُوتِ، مُشِيرًا إِلَى إِمْضَائِهِ اااا بِالْحَقِّ عَلَى نُورِ الْحَقِّ حَقًّا، إِذْ هُوَ الَّذِي لَا إِلٰهَ إِلَّا هُوَ، الْحَكِيمُ الثَّبِيتُ ١١ وَهُوَ الَّذِي وَضَعَ هَاءَ الشَّقِيقِ مِثْلَ الْعَلَامَةِ فِي عَمَاءِ الْمَلَكُوتِ وَأَجْوَاءِ الْعَظَمُوتِ، مُشِيرًا إِلَى إِذْنِهِ هـ بِالْحَقِّ عَلَى نُورِ الْحَقِّ حَقًّا، إِذْ هُوَ الَّذِي لَا إِلٰهَ إِلَّا هُوَ، الْعَدِيلُ السَّمِيُّ ١٢ وَثُمَّ إِنَّهُ هُوَ الَّذِي جَعَلَ وَاوْ الْمُنْكِسِ كَأُنْبُوبِ حَجَّامٍ، وَلَيْسَ بِمِحْجَمٍ، مِثْلَ عَمُودَةٍ عَرْضِيَّةٍ، كَشَاهِدٍ عَلَى مَلَإِ الْمَلَكُوتِ وَالْعَظَمُوتِ، مُشِيرًا إِلَى أَجَلِّهِ ⁀ بِالْحَقِّ عَلَى نُورِ الْحَقِّ حَقًّا، إِذْ هُوَ الَّذِي لَا إِلٰهَ إِلَّا هُوَ، الْقِدِّيسُ الْعَلِيمُ ١٣ عَظَمَانَ اللّٰهِ الَّذِي خَتَمَهُمْ جَمِيعًا بِخَتْمٍ ثَانٍ، بِحَقِيقَةِ الْفَرْقِ وَالْجَمْعِ، النَّارِ وَالنُّورِ، فِي سِرِّ اللّٰهُ أَعْظَمُ، بَيْنَ أَشْجَارِ الْعَظَمُوتِ وَثَمَرَاتِ النَّاسُوتِ وَمَا بَيْنَهُمَا، مُشِيرًا إِلَى الْحَقِيقَةِ، كِتَابِ ☆ بِالْحَقِّ عَلَى نُورِ الْحَقِّ حَقًّا، إِذْ هُوَ الَّذِي لَا إِلٰهَ إِلَّا هُوَ، بِالْحَقِّ عَلَى نُورِ الْحَقِّ حَقًّا، الشَّهِيدُ اللَّمِيعُ ١٤ مَجْدَانُ اللّٰهِ لَا إِلٰهَ إِلَّا هُوَ، الَّذِي أَخْفَى سِرَّ الْمُقَنَّعِ بِالسِّرِّ لِهَيْكَلِ الْوَاحِدِ فِي الْأَسْمَاءِ السِّتَّةِ كَعَلَامَةٍ إِرْشَادِيَّةٍ لِمَا سَبَقَ، ثُمَّ كَشَفَ عَلَى كَيْنُونَةِ عَبْدِهِ بِفُؤَادِهِ الَّتِي مَا تَكْذِبُ بِمَا رَآهَا، وَثُمَّ عَلَى رُوحِهِ فِي الْآفَاقِ، ثُمَّ نَفْسِهِ، ثُمَّ الْجِسْمِ وَجَسَدِهِ، حَتَّى قَدْ كَانَ يَتَبَيَّنُ حَقِيقَةَ الْبَيَانِ، وَأَحَاطَ وُجُودُهُ حَقًّا حَقًّا، إِذْ هُوَ الَّذِي لَا إِلٰهَ إِلَّا هُوَ، بِالْحَقِّ عَلَى نُورِ الْحَقِّ حَقًّا، السَّمِيعُ الْبَصِيرُ ١٥ لِأَنَّ ثَمَرَةَ الْبَهِيَّةِ تَدْعُو فِي كِتَابِ الْحَيَاةِ بِأَنَّ ﴿رَبَّ إِلَيْكَ يَرْجِعُ الْأَمْرُ فِي يَوْمٍ قَرِيبٍ﴾، إِذْ هُوَ هُوَ الَّذِي هُوَ أَنَا، لَا إِلٰهَ إِلَّا أَنَا هُوَ، بِالْحَقِّ عَلَى نُورِ

وَمَا مِنْ إِلٰهٍ إِلَّا ٱلنُّقْطَةُ، مِنَ ٱلْأُولَىٰ إِلَىٰ ٱلْأُخْرَىٰ، لَهَا جَذَبَاتُ ٱلْأَحَدِيَّةِ لِلسَّمَاوَاتِ وَٱلْأَرْضِ وَمَا بَيْنَهُمَا، بِتَجَلِّيَاتٍ وَرَشَحَاتٍ مِنَ ٱلْأَسْمَاءِ وَٱلصِّفَاتِ ٱلْوَاحِدِيَّةِ، مِنْ مَوَاقِعِ ٱلْكَلِمَاتِ وَٱلْعِبَارَاتِ ٱلتَّوْحِيدِيَّةِ، إِذْ لَا إِلٰهَ إِلَّا ٱللَّهُ حَقًّا حَقًّا، بِٱلْحَقِّ عَلَىٰ نُورِ ٱلْحَقِّ، حَقًّا، ٱلْعَزِيزُ ٱلْحَكِيمُ ٥ هُوَ اللّٰهُ الَّذِي لَا إِلٰهَ إِلَّا هُوَ، بَاسِطُ الْأَفْئِدَةِ وَالْأَرْوَاحِ، وَوَاسِعُ الْحَقَائِقِ فِي عَوَالِمِ الْأَنْفُسِ وَالْأَجْسَادِ، بِإِطْفَاءِ السِّرَاجِ الْعُقُولِ فِي مَشْهَدِ الشُّهُودِ بِطُلُوعِ الْمَطْلَعِ شَجَرَةِ الظُّهُورِ، إِذْ هُوَ اللّٰهُ الَّذِي لَا إِلٰهَ إِلَّا هُوَ، بِالْحَقِّ عَلَى نُورِ الْحَقِّ حَقًّا، الْوَعِيدُ اللَّطِيفُ ٦ سُبْحَانَ الَّذِي جَعَلَ الْهَيْكَلَ رَئِيسًا عَلَى الْخَاتَمِ لِاسْمِهِ الْأَعْظَمِ فِي سَمَاوَاتِ اللَّاهُوتِ وَأَرْضِ الْجَبَرُوتِ وَمَا بَيْنَهُمَا، مُشِيرًا إِلَى مَشِيئَتِهِ☆ بِالْحَقِّ عَلَى نُورِ الْحَقِّ حَقًّا، إِذْ هُوَ الَّذِي لَا إِلٰهَ إِلَّا هُوَ، الْعَلِيُّ الْحَمِيدُ ٧ وَإِنَّهُ هُوَ الَّذِي وَضَعَ ثَلَاثَ عَصِيَّ صُفِّفَتْ بَعْدَ الْخَاتَمِ لِاسْمِهِ الْأَعْظَمِ، عَلَى رَأْسِهَا مِثْلُ السِّنَانِ الْمُقَوَّمِ، فِي أَرَاضِي اللَّاهُوتِ وَسَمَاوَاتِ الْجَبَرُوتِ، مُشِيرًا إِلَى إِرَادَتِهِ ااا بِالْحَقِّ عَلَى نُورِ الْحَقِّ حَقًّا، إِذْ هُوَ الَّذِي لَا إِلٰهَ إِلَّا هُوَ، الْفَرِيدُ الْوَحِيدُ ٨ وَهُوَ الَّذِي يَكْشِفُ مِيمَ طَمِيسٍ أَبْتَرَ فِي عَمَاءِ اللَّاهُوتِ وَأَجْوَاءِ الْجَبَرُوتِ، مُشِيرًا إِلَى قَدَرِهِ م بِالْحَقِّ عَلَى نُورِ الْحَقِّ حَقًّا، إِذْ هُوَ الَّذِي لَا إِلٰهَ إِلَّا هُوَ، الْحَيُّ الْقَرِيبُ ٩ وَقُدْسَانُ اللّٰهِ الَّذِي ثُمَّ جَعَلَ سُلَّمًا إِلَى كُلِّ مَأْمُولٍ وَلَيْسَ بِسُلَّمٍ، فِي سَمَاوَاتِ الْمَلَكُوتِ وَأَرَاضِي الْعَظَمُوتِ، مُشِيرًا إِلَى قَضَائِهِ # بِالْحَقِّ عَلَى نُورِ الْحَقِّ حَقًّا، إِذْ هُوَ الَّذِي لَا إِلٰهَ إِلَّا هُوَ، الْقَوِيمُ الْقَدِيمُ ١٠ إِنَّهُ هُوَ الَّذِي صَنَعَ أَرْبَعَةً مِثْلَ الْأَصَابِعِ

غَيْرِهِمَا ١٨ وَيُمَجِّدُ لَهُ مَنْ فِي مَلَكُوتِ الْخَلْفِ وَالْحَشْرِ وَلَا غَيْرِهِمَا ١٩ وَيُعَزِّزُ لَهُ مَنْ فِي جَبَرُوتِ الْأَمْرِ وَالْخَلْقِ وَمَا دُونَهُمَا ٢٠ هُوَ الثَّاوِرُ الْعَافِي الشَّامِخُ الزَّاهِرُ الْحَامِدُ النَّاقِطُ الْمَارِتُ الْوَاجِدُ الْآبِدُ الدَّاهِرُ الْوَاسِعُ الْعَاصِرُ الْآمِمُ الْوَازِعُ الْهَامِنُ الصَّابِحُ الطَّالِعُ السَّارِجُ الْوَاهِجُ اللَّامِعُ السَّاطِعُ الْبَادِحُ ٢١ كُلُّشَيْءٍ عِبَادٌ لَهُ، وَهُوَ الْعَزِيزُ الْمَحْبُوبُ ٢٢

٥ سُورَةُ الْحَقِيقَةِ

بِسْمِ اللَّهِ الْأَحْفَفِ الْأَهْدَىٰ

حـقـآ ٱلْحَمْدُ لِلَّهِ ٱلَّذِي أَشْرَقَ عَلَى أَنْوَارِ ٱلتَّوْحِيدِ ٱلْإِثْبَاتِيَّةِ بِهَيْكَلٍ طَالِعٍ لِلصُّبْحِ ٱلْأَزَلِيَّةِ، إِذْ هُوَ ٱللَّهُ ٱلَّذِي لَا إِلَٰهَ إِلَّا هُوَ، وَكُلُّشَيْءٍ لِلنُّقْطَتَيْنِ بِٱلنُّورِ عَلَى نُورِ ٱلْحَقِّ، بِٱلْحَقِّ، حَقًّا، مُؤَثِّرِينَ ١ هُوَ اللَّهُ الَّذِي لَا إِلَٰهَ إِلَّا هُوَ، عَالِمُ الْغَيْبِ وَالشَّهَادَةِ، وَمَنْ ذَا الَّذِي يَظْهَرُ عِنْدَهُ إِلَّا بِقَدَرِهِ؟ هُوَ كَاشِفُ السُّبُحَاتِ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا، وَفَاطِرُ الْجَلَالِيَّاتِ الْأَمْرِ وَالْخَلْقِ وَمَا دُونَهُمَا، كُلُّهُمْ عِبَادٌ لَهُ، إِنَّهُ لَهُوَ الْحَقُّ عَلَى نُورِ الْحَقِّ، حَقًّا، الرَّحْمَٰنُ الرَّحِيمُ ٢ وَمَا مِنْ إِلَٰهٍ إِلَّا هُوَ، مِنْ أَوَّلِ الَّذِي لَا أَوَّلَ لَهُ إِلَىٰ آخِرِ الَّذِي لَا آخِرَ لَهُ، إِنَّ لَهُ مَحْوِيَّاتِ الْمَوْهُومَاتِ بِصَحْوِيَّاتِ الْمَعْلُومَاتِ لِلسَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا، وَكُلُّشَيْءٍ لَدَيْهِ بِالْحَقِّ، عَلَىٰ نُورِ الْحَقِّ، حَقًّا، مِنَ الْمُتَنَوِّرِينَ ٣ وَمَا مِنْ إِلَٰهٍ إِلَّا ٱللَّهُ، مِنْ قَبْلُ وَمِنْ بَعْدُ، لَهُ ٱلْأَسْتَارُ لِلْأَسْرَارِ ٱلسَّمَاوَاتِ وَٱلْأَرْضِ وَمَا بَيْنَهُمَا، إِنَّهُ لَهُوَ ٱلْحَقُّ، عَلَىٰ نُورِ ٱلْحَقِّ، بِٱلْحَقِّ، حَقًّا، ٱلْعَلِيُّ ٱلْعَظِيمُ ٤

النَّافِخُ السَّابِغُ الطَّابِعُ الْوَالِجُ الْوَاسِقُ الرَّادِّدُ الْفَارِضُ السَّاقِطُ اللَّايِنُ الْمَاكِرُ الْفَارِغُ
الْعَازِلُ الْبَارِكُ الْخَالِفُ الدَّامِرُ الْحَارِزُ الْوَاعِدُ الرَّابِطُ الدَّارِجُ الْوَاضِعُ الْبَايِرُ الْغَايِثُ
الْبَايِضُ النَّاكِسُ النَّابِذُ النَّاشِدُ الْفَاسِحُ الصَّافِحُ الْوَاصِلُ الْعَاتِقُ الرَّاتِلُ الزَّادِّدُ
الْمَاحِصُ الْمَاحِقُ الْهَازِئُ التَّارِكُ الْقَافِيُ النَّاسِخُ النَّاسِيءُ الْآتِيُ التَّامِّمُ الْكَاسِيُ الزَّايِغُ
الطَّامِسُ الْعَازِقُ الْغَاوِصُ السَّاذِجُ السَّاطِرُ السَّاتِرُ الْقَاتِلُ الرَّاجِعُ الزَّاهِقُ الرَّاقِمُ
الْعَاجِلُ الْفَاعِلُ الْخَاسِفُ السَّالِكُ الْحَافِّفُ الْفَاجِرُ اللَّازِمُ النَّاقِضُ الشَّارِحُ الْكَاوِرُ
الدَّاوِرُ الطَّاوِرُ الزَّالِفُ الذَّارِعُ الْمَاطِرُ الْوَاعِظُ الْهَايِنُ النَّاسِفُ الْفَاهِمُ الطَّاوِيءُ
الْقَارِّرُ التَّارِفُ الرَّاجِيُ الْحَادِثُ الْجَايِرُ السَّايِرُ الْوَازِرُ الْبَاوِيءُ الْحَايِفُ الْبَاتِرُ الصَّافِيُ
الْجَابِرُ الشَّارِعُ الْوَابِقُ السَّامِيُ الشَّارِيءُ الزَّاوِجُ الْمَاسِسُ الْآثِرُ التَّاقِنُ السَّاحِتُ
الْخَايِرُ الْبَارِمُ الْخَاتِمُ النَّامِيُ الْحَاوِزُ الْفَارِشُ الْآلِتُ الْفَايِءُ الْبَارِئُ الْوَاقِيُ ٣ سُبْحَانَ
اللَّهِ عَمَّا يَصِفُونَ ٤ وَقُدْسَانُ اللَّهِ عَمَّا يَذْكُرُونَ ٥ وَالْحَمْدُ لِلَّهِ عَمَّا يُدْرِكُونَ ٦ وَلَا إِلٰهَ
إِلَّا اللَّهُ عَمَّا يُنْعَتُونَ ٧ وَاللَّهُ أَكْبَرُ عَمَّا يُشْرِكُونَ ٨ وَاللَّهُ أَعْظَمُ عَمَّا يَكْفُرُونَ ٩ وَاللَّهُ
أَمْجَدُ عَمَّا يَفْقَهُونَ ١٠ وَاللَّهُ أَعَزُّ عَمَّا يَعْرِفُونَ ١١ هُوَ اللَّهُ الْفَاطِرُ الْمُبْدِعُ الصَّانِعُ لَهُ
الْأَسْمَاءُ الْكُلُّشَيْءِ ١٢ يُسَبِّحُ لَهُ مَن فِي السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا ١٣ وَيُقَدِّسُ لَهُ
مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا ١٤ وَيُحْمَدُ لَهُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ وَمَا
بَيْنَهُمَا ١٥ وَيُهَلِّلُ لَهُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا ١٦ وَيُكَبِّرُ لَهُ مَنْ فِي
السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا ١٧ وَيُعَظِّمُ لَهُ مَنْ فِي عَظَمُوتِ الْفَرْقِ وَالْجَمْعِ وَلَا

الشَّافِعُ الْفَارِحُ الرَّاجِيُ الصَّاحِبُ الْبَّاهِجُ الدَّالُّ الْغَانِيُ الْهَّادِيُ الْقَالِبُ الطَّالِبُ
النَّافِسُ الْكَافِيُ الْوَاكِلُ الدَّايِلُ الطَّارِزُ النَّابِلُ الصَّارِخُ الْآمِنُ الرَّآئِفُ الْعَاطِفُ
الْكَاوُنُ الْبَايِنُ اللَّاقِنُ الْهَاوُنُ الثَّانِيُ الزَّايِنُ الْعَالِنُ السَّارِرُ الْقَاسِمُ الْبَّارِرُ الصَّادِقُ
الدَّاوِمُ الْخَافِيُ الْمَّالِيُ الْبَّادِيءُ الْعَاوُدُ الْقَاوِيُ الْبَاسِطُ الْقَابِضُ الْبَالِغُ الْمَاحِيُ
الْغَالِبُ النَّافِذُ الثَّابِتُ الْبَارِءُ الصَّاوِرُ الصَّابِرُ الطَّاهِرُ الضَّامِرُ الرَّاشِدُ الرَّاصِدُ
الْعَامِدُ الشَّاهِدُ الْبَاشِرُ النَّاذِرُ الذَّاخِرُ الْكَانِزُ الْعَاصِمُ الْقَاصِمُ السَّالِمُ الْحَافِظُ الشَّاكِرُ
الضَّارِرُ الْآخِذُ الْبَاعِدُ الشَّارِفُ الْكَافِيُ الدَّاعِيُ الرَّاهِبُ الْقَاصِدُ الْفَاطِرُ السَّاخِرُ
الْحَاسِبُ الْجَابِرُ الْمَاهِلُ الرَّاسِلُ الرَّائِيُ الْمَاوُتُ الْوَادِدُ الشَّافِقُ الْوَافِقُ الْكَالِيُ
الرَّاعِيُ الْفَالِقُ الرَّاتِقُ الْفَاتِقُ السَّابِقُ السَّامِقُ الرَّاتِحُ السَّاوِيءُ الْآسِفُ النَّاقِمُ
الْحَايِطُ الْمَاقِتُ اللَّاهِمُ الْعَارِفُ الْوَاصِفُ النَّاعِتُ الزَّارِعُ الذَّارِيءُ الْآزِلُ الْكَابِرُ
الْبَاذِخُ الضَّامِنُ الْآمِرُ النَّاهِيُ الْقَاسِطُ السَّارِحُ النَّاعِمُ الْقَانِيُ النَّاجِيُ السَّابِبُ
الرَّاغِبُ الْعَاقِبُ الرَّاتِبُ النَّاظِمُ الْكَاتِبُ الذَّاهِبُ الْمَادِدُ الظَّالِّلُ الْبَانِيُ التَّاوِبُ
الْعَامِرُ الْجَادِّدُ الْحَارِكُ السَّاكِنُ النَّابِيءُ الضَّارِبُ الْخَارِجُ الدَّاخِلُ الْمَاسِكُ الْجَازِيءُ
الْوَاقِدُ الْغَارِسُ الْآبِبُ الْبَالِيءُ النَّاطِقُ الْفَاتِنُ السَّاقِيءُ الْبَاقِيُ الزَّاكِيُ الزَّايِدُ الشَّائِيُ
الْآجِلُ اللَّابِسُ الْقَامِصُ السَّاخِطُ الْحَالِّلُ الْحَارِمُ الْآذِنُ الْآيِدُ الْكَافِفُ الْكَاشِفُ
الْوَاحِيُ الْعَاذِبُ الْهَالِكُ الْجَاذِبُ الْفَايِضُ الْكَالِمُ الْحَاشِرُ النَّاشِرُ الْبَاعِثُ الْعَارِضُ
الْخَاتِمُ الْقَاصِّصُ الصَّابِبُ الرَّاكِبُ الْخَاوِلُ الطَّايِبُ الْبَالِرُ الدَّارِكُ الْآلِفُ النَّازِعُ

☆ااام#ااااه☆ ص ☆ااام#ااااه☆

حٓـيٓ ١ اللَّهُ بَهَاءُ السَّمَاوَاتِ وَالْأَرْضِ ٢ مَثَلُ بَهَائِهِ كَحَرْفٍ تَحْتَهُ نُقْطَةٌ ٣ النُّقْطَةُ كَأَنَّهَا مِرْآةٌ مُّنَوَّرَةٌ، أَشْرَقَتْ مِن شَمْسٍ أَزْلِيَّةٍ، أَشْعَةٍ لَّا شَمَالِيَّةٍ وَلَا جَنُوبِيَّةٍ ٤ يُصَابِحُ سَطْعَةُ كَلِمَاتِهِ يُنَوِّرُ بِالْعُلِيِّيْنَ، وَلَوْ لَمْ تَمْسَسْهُ نَارُ السِّجِّيْنِ ٥ بَهَاءٌ عَلَى بَهَاءٍ يَهْدِي اللَّهُ بِبَهَائِهِ مَن يَشَاءُ وَيَرْفَعُنَّ اللَّهُ لِنُوْرِهِ مَن يَرِيْدُ ٦ لَا إِلَهَ إِلَّا هُوَ، إِنَّهُ رَبُّ لِكُلِّشَيْءٍ، وَاللَّهُ بِكُلِّشَيْءٍ نَوِيْرٌ ٧

٤ سُورَةُ التَّشَرُّفِ

بِسْمِ اللَّهِ الْأَحْفَفِ الْأَهْدَىٰ

آلٓمٓ هُوَ اللَّهُ الَّذِي لَا إِلٰهَ إِلَّا هُوَ ١ أَلٰهُ الْغَيْبِ وَالشَّهَادَةِ هُوَ الْأَمْنَعُ الْأَقْدَسُ ٢ هُوَ اللَّهُ الَّذِي لَا إِلٰهَ إِلَّا هُوَ الآلِهُ الْوَاحِدُ الْأَحَدُ الْحَائِيُ الْقَاوِمُ الْبَاهِيُ الْجَالِّلُ الْعَازِزُ الْجَامِلُ الْعَاظِمُ النَّاوِرُ الْقَادِمُ الْكَامِلُ الْقَارِبُ الْحَاكِمُ الْقَادِرُ الْعَالِمُ السَّالِطُ الْمَالِكُ الْفَارِدُ الصَّامِدُ الْمَاجِدُ الْمَانِعُ الْقَادِسُ الْعَادِلُ الْفَاضِلُ الْكَاثِرُ الْعَالِيُ الرَّافِعُ الْكَارِمُ الْجَاوِدُ الرَّاقِبُ الرَّاحِمُ الْوَاهِبُ الْبَاطِنُ الظَّاهِرُ الْقَاهِرُ الشَّادِّدُ الْبَاطِشُ السَّامِعُ الْبَادِعُ الْبَاصِرُ النَّاظِرُ النَّاصِرُ الْوَاتِرُ اللَّاطِفُ الْخَابِرُ الْآبْدَءُ الْحَالِمُ الرَّابِّبُ الْحَابِبُ الْحَاقِّقُ الْوَالِيُ الْغَافِرُ الْعَاطِيُ الْقَابِلُ الدَّافِعُ الْخَالِصُ الْفَاتِحُ الرَّازِقُ الْخَالِقُ الْوَارِثُ الذَّاكِرُ الْحَاسِنُ النَّازِلُ الْيَاسِرُ السَّارِعُ السَّادِّدُ الْحَانِنُ الْمَانِنُ الْبَارِهُ الدَّايِنُ الرَّاضِيُ السَّابِحُ الْعَاوِنُ الْجَازِلُ الْفَاخِرُ الْوَافِيُ الْفَاصِلُ الْفَارِقُ الْقَاضِيُ النَّافِعُ الْجَامِعُ الشَّافِيُ

وَبِحَقِّ شَرَفِكَ بِأَشْرَفِهِ، وَبِحَقِّ سُلْطَانِكَ بِكُلِّهِ، وَبِحَقِّ مُلْكِكَ بِكُلِّهِ، وَبِحَقِّ عَلَائِكَ بِكُلِّهِ، وَبِجَلَالِكَ فِي جَمَالِكَ، وَبِكَمَالِكَ عَلَى فَضْلِكَ، وَبِعَدْلِكَ مَعَ اسْتِجْلَالِكَ، وَبِاسْتِقْلَالِكَ فِي أُلُوهِيَّتِكَ، لَا إِلٰهَ إِلَّا أَنْتَ، حَقًّا حَقًّا، مِنْ قَبْلِ الْقَبْلِ فِي ذُرْوَةِ الْقَبْلِ، وَمِنْ بَعْدِ الْبَعْدِ فِي ذُرْوَةِ الْبَعْدِ، يَا نَيِّرَ الْأَنْوَارِ الْعُظْمَى، لَا إِلٰهَ إِلَّا إِيَّاكَ، ثُمَّ لَا إِلٰهَ إِلَّا إِيَّاهُ، ثُمَّ لَا إِلٰهَ إِلَّا إِيَّايَ، ثُمَّ لَا إِلٰهَ إِلَّا إِيَّانَا يَا فَرْدُ، يَا فَرْدُ، يَا فَرْدُ، يَا فَرْدُ، يَا فَرْدُ، يَا فَرْدُ، يَا حَيُّ، يَا حَيُّ، يَا حَيُّ، يَا حَيُّ، يَا حَيُّ، يَا حَيُّ، يَا قَيُّومُ، يَا قَيُّومُ، يَا قَيُّومُ، يَا قَيُّومُ، يَا قَيُّومُ، يَا قَيُّومُ، يَا حَكَمُ، يَا حَكَمُ، يَا حَكَمُ، يَا حَكَمُ، يَا حَكَمُ، يَا حَكَمُ، يَا عَدْلُ، يَا عَدْلُ، يَا عَدْلُ، يَا عَدْلُ، يَا عَدْلُ، يَا عَدْلُ، يَا قُدُّوسُ، يَا قُدُّوسُ، يَا قُدُّوسُ، يَا قُدُّوسُ، يَا قُدُّوسُ، يَا قُدُّوسُ، يَا اللّٰهُ، يَا هُوَ، يَا هُوَ، يَا هُوَ، يَا هُوَ، يَا هُوَ، يَا هُوَ، يَا هُوَ، يَا هُوَ، يَا هُوَ، يَا هُوَ، يَا هُوَ، يَا هُوَ، لَا إِلٰهَ إِلَّا هُوَ، إِنَّكَ أَنْتَ الْعَزِيزُ الْمَحْبُوبُ ١٠١

٣ سُورَةُ الْبَهَاءِ

بِسْمِ اللّٰهِ الْأَخْفَفِ الْأَهْدَىٰ

مُسْتَفْضِلُونَ، وَإِنَّا نَحْنُ بِصِرَاطِ اللّٰهِ مُسْتَعْدِلُونَ، وَإِنَّا نَحْنُ بِصِرَاطِ اللّٰهِ مُسْتَقَلُّونَ، وَإِنَّا نَحْنُ بِصِرَاطِ اللّٰهِ مُسْتَسْبِحُونَ، وَإِنَّا نَحْنُ بِصِرَاطِ اللّٰهِ مُسْتَقْدِسُونَ، وَإِنَّا نَحْنُ بِصِرَاطِ اللّٰهِ مُسْتَبْهِيونَ، وَإِنَّا نَحْنُ بِصِرَاطِ اللّٰهِ مُسْتَوْجِهُونَ ٩٩ فَاجْمَعُوا تِلْكَ الْقَبَائِلَ الْمُبَعْثَرَةَ وَالْمُتَجَوِّلَةَ، يَا أُمَّةَ الحَقِّ، لِأَجْلِ إِسْرَائِيلَ الْبَيَانِ، وَدَعُونَا نَدْخُلْ مَعًا إِلَى كَنْعَانَ الاِنْتِصَارِ، فَبِاللّٰهِ، وَلِلَّهِ، وَفِي اللّٰهِ، وَمَعَ اللّٰهِ، وَإِلَى اللّٰهِ، بِالْحَقِّ، إِنَّا نَحْنُ بِهَذَا صِرَاطِ الحَقِّ مُجَدِّدُونَ ١٠٠ وَإِنَّ مَرَّةً فِي الْيَوْمِ، اقْرَؤُوا هَذَا اللَّبَنَ الَّذِي لَا يَتَغَيَّرْ، وَقُلْ: اللَّهُمَّ أَنْتَ النُّورُ، وَمِنْكَ النُّورُ، لَا إِلٰهَ أَنْتَ، يَا لَا إِلٰهَ إِلَّا هُوَ، سُبْحَانَكَ يَا ذَا اللَّوَائِحِ وَالْفَرْدَانِ، إِذْ لَا إِلٰهَ إِلَّا هُوَ، يَا لَا إِلٰهَ إِلَّا أَنْتَ، قُدْسَانُكَ يَا ذَا اللَّوَامِعِ وَالْحَيَّانِ، إِذْ لَا إِلٰهَ إِلَّا اللّٰهُ، يَا لَا إِلٰهَ إِلَّا هُوَ، حَمْدَانُكَ يَا ذَا الْأَشْعَاعِ وَالْقَيَّمَانِ، إِذْ لَا إِلٰهَ إِلَّا هُوَ، يَا لَا إِلٰهَ إِلَّا اللّٰهُ، وَحْدَانُكَ يَا ذَا السَّوَاطِعِ وَالْحُكْمَانِ، إِذْ لَا إِلٰهَ إِلَّا اللّٰهُ، يَا لَا إِلٰهَ هُوَ، كِبْرَانُكَ يَا ذَا الضُّؤَائِهِ وَالْعَدْلَانِ، إِذْ لَا إِلٰهَ إِلَّا اللّٰهُ، يَا لَا إِلٰهَ إِلَّا أَنْتَ، سُبْحَانَكَ، وَقُدْسَانُكَ، وَحَمْدَانُكَ، وَوَحْدَانُكَ، وَكِبْرَانُكَ، وَعِظْمَانُكَ، وَمَجْدَانُكَ، وَعِزَّانُكَ، بِحَقِّ بَهَائِكَ بِأَبْهَائِهِ، وَبِحَقِّ جَلَالِكَ بِأَجَلِّهِ، وَبِحَقِّ جَمَالِكَ بِأَجْمَلِهِ، وَبِحَقِّ عَظَمَتِكَ بِأَعْظَمِهَا، وَبِحَقِّ نُورِكَ بِأَنْوَرِهِ، وَبِحَقِّ رَحْمَتِكَ بِأَوْسَعِهَا، وَبِحَقِّ كَلِمَاتِكَ بِأَتَمِّهَا، وَبِحَقِّكَ كَمَالِكَ بِأَكْمَلِهِ، وَبِحَقِّ أَسْمَائِكَ بِأَكْبَرِهَا، وَبِحَقِّ عِزَّتِكَ بِأَعَزِّهَا، وَبِحَقِّ مَشِيئَتِكَ بِكُلِّهَا، وَبِحَقِّ قُدْرَتِكَ بِالْقُدْرَةِ الَّتِي اسْتَطَلْتَ بِهَا عَلَى كُلِّ شَيْءٍ، وَبِحَقِّ عِلْمِكَ بِأَنْفَذِهِ، وَبِحَقِّ قَوْلِكَ بِأَرْضَاهُ، وَبِحَقِّ مَسَائِلِكَ بِأَحَبِّهَا إِلَيْكَ،

مِنْ نَمْرُودَ فِي بُرْجِ بَابِلَ، أَوْ مِثْلَ قَوْمِ لُوطٍ وَمَا فَعَلُوا مِنْ قَبْلُ، لِذَلِكَ، يَجِبُ أَنْ يَتَصَرَّفَ اللّٰهُ وَمَلَائِكَتُهُ، لِأَنَّ النَّفْيَ فِي كُلِّ مَكَانٍ، وَقَدْ طَغَتْ عَلَى الْأَرْضِ، أَفَلَا تُبْصِرُونَ؟ ٩٣ إِنَّهُ كَذٰلِكَ مِثْلَ زَمَانِ نُوحٍ، إِذْ نَادَىٰ رَبَّهُ فَاسْتَجَابَ لَهُ اللّٰهُ، وَنَجَّاهُ وَأَهْلَهُ عَلَىٰ فُلْكِهِ، الَّذِي هُوَ مِيثَاقُ اللّٰهِ، فَأَغْرَقَ اللّٰهُ قَوْمَ الظَّالِمِ الَّذِينَ نَقَضُوا عَهْدَهُ فِي الْفَيْضَانِ، وَإِنَّا نَحْنُ صَادِقُونَ ٩٤ إِنَّ نُورَ الْبَيَانِ فِي هَذَا الْيَوْمِ هُوَ مِثْلُ سَفِينَةِ نُوحٍ، وَمَنْ كَانَ عَلَيْهَا فَهُوَ عَلَىٰ نُورِ الثَّبَاتِ، وَمَنْ لَيْسَ عَلَيْهَا يَغْرَقُ فِي مُحِيطَاتِ النَّارِ لِلْمَنْفِيَّاتِ الْجَحِيمِيَّةِ الذِّهْنِيَّةِ النَّفْسَانِيَّةِ، الَّذِينَ هُمْ بَعِيدُونَ عَنْ اللّٰهِ وَأَنْوَارِهِ، وَإِنَّا نَحْنُ مُتَشَهِّدُونَ ٩٥ إِنَّهُ بِالْحَقِّ، لَمْ يَكُنْ هَذَا الْوَضْعُ الْمُؤْسِفُ لِهَذَا الْعَالَمِ أَبَدًا، لَوْ أُخِذَ بِأَمْرِ الْبَيَانِ فِي تَحْرِيمِ شِرَاءِ وَبَيْعِ الْعَنَاصِرِ الرُّبَاعِ، وَهَذِهِ هِيَ السَّاعَةُ، أَفَلَا تَعْقِلُونَ؟ ٩٦ لِهَذَا السَّبَبِ، يَجِبُ أَنْ يَتَصَرَّفَ اللّٰهُ مُبَاشَرَةً فِي الْعَالَمِ لِإِعَادَةِ ضَبْطِ هَذَا الْخَلَلِ، وَإِنَّا نَحْنُ عَامِلُونَ ٩٧ إِنَّ وَبَاءَ الْكُورُونَا هَذَا، مَا هُوَ إِلَّا وَاحِدٌ مِنْ تَحْذِيرَاتِ اللّٰهِ الْعَدِيدَةِ عَلَى ضَرُورَةِ أَنْ تُغَيِّرَ الْبَشَرِيَّةُ طَرِيقَهَا، وَتَدْخُلَ فِي طَرِيقِ الْبِرِّ، وَإِنَّا نَحْنُ بِذٰلِكَ الطَّرِيقِ مُرْشِدُونَ ٩٨ وَذٰلِكَ الطَّرِيقُ هُوَ صِرَاطُ نُورِ الْبَيَانِ فِي أَرْضِ الْمِيعَادِ لِإِسْرَائِيلَ الْحَقِيقِيَّةِ الَّتِي هِيَ جَنَّةُ الْبَيَانِ، وَإِنَّا نَحْنُ بِصِرَاطِ اللَّهِ عَابِدُونَ، وَإِنَّا نَحْنُ بِصِرَاطِ اللَّهِ خَالِصُونَ، وَإِنَّا نَحْنُ بِصِرَاطِ اللّٰهِ رَافِعُونَ، وَإِنَّا نَحْنُ بِصِرَاطِ اللّٰهِ مُسْتَنِيرُونَ، وَإِنَّا نَحْنُ بِصِرَاطِ اللّٰهِ مُسْتَجَلْجِلُونَ، وَإِنَّا نَحْنُ بِصِرَاطِ اللّٰهِ مُسْتَجْمِلُونَ، وَإِنَّا نَحْنُ بِصِرَاطِ اللّٰهِ مُسْتَكْمِلُونَ، وَإِنَّا نَحْنُ بِصِرَاطِ اللّٰهِ

ثَمَرَةُ الْأَزَلِيَّةِ هُوَ أَنَا، وَأَنَا هُوَ، بِأَمْرِ سُلْطَانِ الْعِزِّ الرَّفِيعِ، لَا إِلٰهَ إِلَّا هُوَ، حَقًّا حَقًّا، إِنَّا نَحْنُ بِالْحَقِّ مِنَ الْمِرْآئِينَ ٨٥ لِذَلِكَ، إِنَّ الْأَمْرَ فِي هَذَا الْيَوْمِ مَعَنَا، وَإِنَّا نَحْنُ فِي هَذَا الْيَوْمِ، بِأَمْرِ اللَّهِ، حَقًّا صَاحِبُونَ ٨٦ فَدَعُوا أَنفُسَكُمْ جَمِيعًا تُبَايِعُونَنَا، كَمَا فَعَلَ أَجْدَادُكُمُ الثَّابِتُونَ مَعَ ثَمَرَةِ الْأَزَلِيَّةِ، إِنْ كُنْتُمْ مُؤْمِنِينَ بِالْبَيَانِ وَبِحَقِيقَتِهِ مُوقِنِينَ ٨٧ لِأَنَّهُ بِأَمْرِ اللّٰهِ، نَحْنُ هُنَا لِرَفْعِ وَارْتِفَاعِ نُورِ الْبَيَانِ عَلَى كُلِّ الْعَالَمِ، وَلَا شَيْءَ غَيْرُهُ، لِأَنَّنَا نَدْعُوكُمْ جَمِيعًا إِلَى اللّٰهِ وَصِرَاطِهِ وَرَفَاهِيَةِ الْعَالَمِ وَتَحْرِيرِهِ تَحْتَ ظِلِّ نُورِ الْبَيَانِ، وَلَا شَيْءَ غَيْرَ ذٰلِكَ، وَإِنَّا نَحْنُ رَافِعُونَ ٨٨ وَاعْلَمُوا بِأَنَّهُ قَدْ مَرَّ تِسْعَةَ عَشَرَ عَامًا تَقْرِيبًا مُنْذُ بِدَايَةِ هَذَا الْأَمْرِ، وَإِنَّا نَحْنُ بِأَمْرِ اللّٰهِ عَلَيْنَا، حَقًّا، مُسْتَضِيئُونَ وَمُتَزَهِّرُونَ فِي نُورِهِ، عَلَى نُورِهِ، بِنُورِهِ، لِنُورِهِ، مَعَ نُورِهِ، يَا أُمَّةَ الْحَقِّ، إِيَّايَ فَاصْدُقُونِ ٨٩ لكِنَّ الْعَالَمَ وَأَعْدَاءَنَا، مَعَ كُلِّ يَوْمٍ، يَتَكَبَّرُونَ فِي نَارِ نَفْيِهِمْ، وَمَعَهَا يُدَمِّرُونَ الْعَالَمَ وَمُلْكَ اللّٰهِ، مِثْلَ عَفَارِيتِ وَشَيَاطِينِ السَّقَرِ وَالسِّجِّينِ، وَضِدَّهُمْ إِنَّا نَحْنُ وَكُلُّ الْمَلَإِ الْمَلَكُوتِيِّ فَاعِلُونَ ٩٠ فَاعْلَمُوا أَنَّ اللّٰهَ هُوَ الَّذِي أَرْسَلَ وَبَاءَ الْكُورُونَا عَلَى الْبَشَرِيَّةِ، لَا رَيْبَ فِيهِ، كَمَا أَرْسَلَ الْكَارِثَاتِ عَلَى قَوْمِ فِرْعَوْنَ، بِعَلَامَاتٍ مُبَيَّنَةٍ مِنَ السَّمَاءِ عَلَى الْأَرْضِ فِي أَيَّامِ مُوسَى، وَإِنَّا نَحْنُ شَاهِدُونَ ٩١ إِنَّ هَذَا لِأَنَّ كُلَّ الْجِنْسِ الْبَشَرِيِّ أَصْبَحَ ضَالًّا جِدًّا تَمَامًا، وَيَحْكُمُ عَلَيْهِ نَمَارِدَةٌ وَفَرَاعِنَةٌ فِي كُلِّ مَكَانٍ، يُضْطَهِدُونَ إِسْرَائِيلَ الْمَفْقُودَ الْحَقِيقِيَّةَ، مِنَ الْوُدَعَاءِ، وَإِنَّا نَحْنُ نَاظِرُونَ ٩٢ إِنَّهُ فِي جَهْلِهِمْ، يُدَمِّرُونَ الْأَرْضَ نَفْسَهَا، وَمَوْئِلَهَا الْبِيئِيَّ، الَّذِي يَتَصَرَّفُ بِشَكْلٍ أَسْوَأَ

نَشْهَدُونَ ٧٨ وَهَذَا هُوَ سَبَبُ وُجُودِ أَحَدِ أَسْمَاءِ اللّٰهِ فِي كِتَابِ الْأَسْمَاءِ الْكُلُّشَيْءِ هُوَ الزَّاوِجُ، وَإِنَّا نَحْنُ الْمُؤَكِّدُونَ ٧٩ وَاعْلَمُوا بِأَنَّنَا قَرَّرْنَا أَنَّهُ يَجُوزُ لِلْمِثْلِيِّينَ أَنْ يَدْخُلُوا الْبَيَانَ كَمُؤْمِنِينَ، لِأَنَّ أَحْكَامَ الْبَيَانِ لَا تَمْنَعُهُ مِنَ النَّاحِيَةِ النَّظَرِيَّةِ، وَإِنَّا نَحْنُ الْمُتَقَدِّمُونَ، وَلَكِنْ لَا يَجُوزُ لَهُمَا الزَّوَاجُ وَفْقَ أَحْكَامِ الْبَيَانِ، إِذْ إِنَّ الزَّوَاجَ يُعَرَّفُ فِي الْبَيَانِ عَلَى أَنَّهُ يَحْدُثُ فَقَطْ بَيْنَ رَجُلٍ وَامْرَأَةٍ، أَيْ: أُولُو الْهَيَاكِلِ وَأُولُو الدَّوَائِرِ، وَلَكِنْ لَا يَجُوزُ التَّمْيِيزُ ضِدَّ الْمِثْلِيِّينَ، وَهُمْ أَحْرَارٌ فِي أَنْ يُصْبِحُوا مُؤْمِنِينَ بِالْبَيَانِ إِذَا رَغِبُوا فِي ذَلِكَ، وَإِنَّا نَحْنُ الْحَاكِمُونَ ٨٠ وَاعْلَمُوا أَنَّهُ فِي هَذَا الْعَصْرِ سَيَكُونُ هُنَاكَ رَسْمِيًّا شَهِيدَةٌ وَشَهَادَاتٌ مِنَ الإِنَاثِ فِي نُورِ الْبَيَانِ، وَقَدْ قُمْنَا بِالفِعْلِ بِتَعْيِينِ وَاحِدَةٍ مِنْ هَؤُلَاءِ الْمُؤْمِنَاتِ، وَمَعَهَا زَوْجُهَا فِي إِيرَانَ، وَإِنَّا نَحْنُ الْمُعَيِّنُونَ ٨١ لِأَنَّ النِّسَاءَ فِي هَذَا الْعَصْرِ يَتَقَدَّمْنَ فِي كُلِّ مَكَانٍ، كَمَا تَرَوْنَ، وَكَمَا سَيَفْعَلْنَ فِي نُورِ الْبَيَانِ أَيْضًا، وَهَذَا يَعْنِي أَنَّهُ فِي الْمُسْتَقْبَلِ سَتَظْهَرُ الْمِرْآةُ النِّسَائِيَّةُ أَيْضًا فِي نُورِ الْبَيَانِ، وَإِنَّا نَحْنُ الْمُتَرَقُّونَ ٨٢ وَنَرَى يَوْمًا قَادِمًا، عِنْدَمَا يَكُونُ الْكَرُوبِيُّونَ حَافِّينَ يَجُولُونَ فِي السَّمَاوَاتِ الْعَلِيِّينَ، يَتَنَزَّلُونَ بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ أَمْرٍ لِيُسَاعِدُونَا، يَوْمَئِذٍ يَدْخُلُ النَّاسُ أَفْوَاجًا إِلَى دِينِ الْحَقِّ، وَإِنَّا نَحْنُ بِوَعْدِ اللَّهِ، فِي كُلِّ حِينٍ، حَقًّا مُؤْمِنُونَ ٨٣ إِنَّ، يَا أَهْلَ الْبَيَانِ، لَا تَنْظُرُوا إِلَيْنَا بِعُيُونِ الشَّكِّ، بَلِ انْظُرُوا إِلَيْنَا بِعُيُونِ حَقِّ الْيَقِينِ لِلْمُتَّقِينَ ذَوِي بَصِيرَةٍ، إِذْ إِنَّهُ إِنِّي أَنَا مِرْآةُ الْمِرْآةِ وَالنُّقْطَةِ، لَا رَيْبَ فِيهِ، وَإِنِّي أَنَا مِرْآةُ اللّٰهِ وَمِرْآتُكُمْ فِي هَذَا الْعَصْرِ، بِالْحَقِّ، حَقًّا ٨٤ وَبِلا شُبْهَةٍ،

الشُّكْرِ عَلَيْكُمْ مِنَّا، يَا أَهْلَ الْبَيَانِ، بِمُسَاعَدَتِكُمْ لِحُصُولِ حَجْرِ الضَّرَاحَةِ لِتِلْكَ الزَّكِيَّةِ الْمَظْلُومَةِ الْمَرْفُوعَةِ، الَّتِي أُخِذَتْ قَبْلَ وَقْتِهَا، وَإِنَّا نَحْنُ مَا نَزَالُ بَاكِينَ، وَلَا نَحْسَبُ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا، بَلْ بِحُضُورِ الْجِسْمِيَّةِ لِتِلْكَ الرُّؤْيَا الْمَرْئِيَّةِ وَحُبِّهَا، إِنَّا نَحْنُ وَنُورُنَا الآنَ مَحْرُومُونَ ٧٢ هَكَذَا، لِذَلِكَ الْخَيْرِيَّةِ، جَزَاكُمُ اللَّهُ بِكُلِّ خَيْرٍ وَبِكُلِّ أَنْوَارِهِ الْمُؤَيِّدَةِ فِي كُلِّ حِينٍ، وَقَبْلَ حِينٍ، وَبَعْدَ حِينٍ، إِنَّكُمْ أَنْتُمُ الصَّالِحُونَ ٧٣ لَقَدْ أَثْبَتُّمْ أَنَّكُمْ مَظَاهِرُ جَوَاهِرِ السُّلُوكِ الْبَيَانِيَّةِ، بِأَنَّكُمْ لَا تَحْجُبُونَ عَنِ الْمُؤْمِنِ شَيْئًا أَبَدًا، وَإِلَيْكُمْ إِنَّا نَحْنُ شَاكِرُونَ ٧٤ وَنَطْلُبُ مِنْكُمْ يَدَ امْرَأَةٍ بَيَانِيَّةٍ مُؤْمِنَةٍ ثَابِتَةٍ وَاحِدَةٍ الَّتِي مُجَرَّدَةٌ الآنَ بَيْنَكُمْ لِلزَّوَاجِ حَتَّى نَتَمَكَّنَ مِنْ ذَلِكَ وَنُفِيَ مُتَأَخِّرًا بِوَاجِبَاتِنَا إِلَى كِتَابِ اللّٰهِ فِي الزَّوَاجِ مِنْ مُؤْمِنَةٍ، وَمِنْ أَجْلِ أَنْ يَكُونَ لِنُورِنَا أُمٌّ جَدِيدَةٌ وَأَنْ هِيَ تَبْقَى إِلَى كُلِّ عُمُرِهَا تَحْتَ ظِلِّ أَهْلِ الْبَيَانِ، وَبِالتَّالِي لِزَوْجَةٍ مُؤْمِنَةٍ الْبَيَانِيَّةِ مِنْ بَيْنِكُمُ الَّتِي ثَابِتَةٌ فِي دِينِ الْحَقِّ إِنَّا نَحْنُ طَالِبُونَ ٧٥ وَلِهَذَا نَقُولُ بِالْفِعْلِ إِنَّا قَبِلْنَا لِرِضَاءِ اللّٰهِ وَإِنَّا كُلٌّ لِلَّهِ لَرَاضِيُونَ ٧٦ لِأَنَّنَا بِالْفِعْلِ فِي اللّٰهِ وَبِأَمْرِهِ إِنَّا كُلُّ نَحْنُ مُتَحَابِّونَ وَالْمُحبُوبُونَ الْمُسْتَحَبُّونَ بِاللّٰهِ فِي اللّٰهِ مَعَ اللّٰهِ إِلَى اللّٰهِ بِالْحَقِّ وَإِنَّا نَحْنُ مُحَبَّبُونَ ٧٧ سُبْحَانَ اللَّهِ، وَتَعَالَى وَتَنَزَّهَ عَنْ ذَلِكَ الْكَنْزِ الْمَخْفِيِّ الْمُتَعَالِيِّ الَّذِي يُحِبُّ أَنْ يُعْرَفَ، فَخَلَقَ الزَّوَاجَ وَالنِّكَاحَ لِكَيْ يَعْرِفَهُ عِبَادُهُ أَسْرَارَ الْخَلْقِ فِي حُبِّهِمَا وَبَيْنَهُمَا وَمَعَهُمَا وَفِيهِمَا، كَنَفْسٍ وَاحِدَةٍ، مِثْلَ مِرْآتَيْنِ تُعْكِسَانِ أَنْوَارَ اللَّهِ بَيْنَهُمَا، فِي مَقَامِ نُورٍ عَلَى نُورٍ، وَإِنَّا نَحْنُ فِي مَقَامِ هَذِهِ الْحَقِيقَةِ الْعَالِيَةِ، حَقًّا،

بِهَذَا لَا نَسْمَحُونَ ٦٢ لِأَنَّهُ كَمَا أَنَّ اللَّهَ سَيَنْتَقِمُ مِنَ الْعَمَائِمِ بِحَقِّ انْتِقَامٍ، مِنْ أَجْلِ النُّقْطَةِ، مِنْ خِلَالِ شَعْبِ إِيرَانَ، يَجِبُ أَنْ نَنْتَقِمَ بِحَقِّ انْتِقَامٍ، مِنْ أَجْلِ الثَّمَرَةِ الْبَهِيَّةِ، مِنْ هَؤُلَاءِ الأُمَوِيِّينَ الْهَبَائِيِّينَ، وَإِنَّا نَحْنُ الْمُنْتَقِمُونَ ٦٣ وَمَا فَعَلُوا وَمَا يَفْعَلُونَ هُوَ لِتُحَقِّقَ تَنَبُّؤَاتِ النُّقْطَةِ فِي تَفْسِيرِهِ الْفَارِسِيِّ لِلْفَاتِحَةِ، وَإِنَّا نَحْنُ الْمُتَحَقِّقُونَ ٦٤ إِنَّ بِالْحَقِّ، يَجِبُ أَنْ نَضْمَنَ، يَا أُمَّةَ الْحَقِّ، أَنَّهُ عِنْدَمَا يَسْقُطُ النِّظَامُ الِاسْتِبْدَادِيُّ لِلْعَمَائِمِ أَخِيرًا، فَإِنَّ التَّارِيخَ لَا يُعِيدُ نَفْسَهُ كَمَا حَدَثَ بَعْدَ ثَوْرَةِ الْمَشْرُوطِيَّةِ فِي إِيرَانَ، وَإِنَّا نَحْنُ مُتَذَكِّرُونَ ٦٥ بِاللَّهِ، يَجِبُ أَنْ نَتَأَكَّدَ مِنْ أَنْ يَحِلَّ نِظَامٌ عَادِلٌ مَحَلَّ هَؤُلَاءِ الطُّغَاةِ الظَّالِمِينَ، وَلَيْسَ أَنْ يَحِلَّ مَحَلَّهُمْ طُغْيَانُ ظُلْمٍ آخَرُ، وَإِنَّا نَحْنُ الْعَادِلُونَ ٦٦ لِذَلِكَ، اجْمَعُوا كُلَّ الأَشْخَاصِ الْمُتَنَاثِرِينَ فِي الْبَيَانِ أَيْنَمَا كَانُوا، وَاتَّحِدُوا جَمِيعُكُمْ مَعًا كَنَفْسٍ وَاحِدَةٍ، وَاجْلِبُوا الآخَرِينَ إِلَى الْإِيمَانِ الْحَقِيقِيِّ، وَإِنَّا نَحْنُ الرَّاسِخُونَ ٦٧ لكِنْ، اتْرُكُوا أُولَٰئِكَ الَّذِينَ لَا يَرْغَبُونَ فِي الِانْضِمَامِ، أَوِ الَّذِينَ ضَلُّوا عَنِ الْإِيمَانِ الْحَقِيقِيِّ، لِأَنْفُسِهِمْ، لِأَنَّهُ لَا إِكْرَاهَ فِي دِينِ الْحَقِّ، وَإِنَّا نَحْنُ الْمُقْسِطُونَ ٦٨ كُونُوا مُرْشِدِينَ وَلَيْسَ فَقَطْ أَتْبَاعًا فِي هَذَا الطَّرِيقِ، فَإِنَّ نُورَ الْإِيمَانِ الْحَقِيقِيِّ فِي بَاطِنِكُمْ وَظَاهِرِكُمْ، عِنْدَ تَفْعِيلِهِ، هُوَ بِالفِعْلِ حَقًّا نُورُ الْعَلِيِّينَ، وَأَنْتُمْ عَالُونَ ٦٩ هَذَا النُّورُ إِيمَانُكُمْ، هُوَ يَدُ اللَّهِ بِالْحَقِّ، الَّذِي فِيكُمْ يَتَصَرَّفُ بِكُمْ فِي ظَاهِرِ الْعَلَانِيَةِ عَلَى الْعَالَمِ تَمَامًا، وَإِنَّا نَحْنُ الْمُنَوَّرُونَ ٧٠ نُورٌ، كَمَا تَمَّ إِثْبَاتُهُ فِي أَيَّامِ النُّقْطَةِ، حَتَّى ثَوْرَةِ الْمَشْرُوطِيَّةِ، وَهَذَا مِنْ مَعَانِي نُورٍ عَلَى نُورٍ، وَإِنَّا نَحْنُ الْمُشَرِّحُونَ ٧١ وَهُنَا كَثِيرُ

هُوَ، وَكُلُّشَيْءِ فِي يَوْمِ التَّجَدُّدِ سَيَسْتَبْلِغُونَ ٥٦ لِذَلِكَ لَا تَسْكُتُوا بَعْدَ الآنَ، وَلَا تَبْقَوْا
صَامِتِينَ فِي مَقَاعِدِكُمْ، وَقُومُوا لِلَّهِ، وَتَنَشَّطُوا، وَتَحَرَّكُوا، وَبَلِّغُوا أَمْرَ الْبَيَانِ وَنُورَهُ
إِلَى الْعَالَمِينَ، حَتَّى وُرُودِ الْعِزَّةِ وَالْفَتَّاحِ، وَإِنَّا نَحْنُ فَاتِحُونَ وَقَاهِرُونَ ٥٧ وَإِنَّا نُوصِي
عَلَيْكُمْ، يَا كُلَّشَيْءِ، أَنْ تَتَوَقَّفُوا فِي هَذَا الصِّرَاطِ أَوَّلًا عَنِ الِاخْتِبَاءِ مِنْ بَعْضِكُمْ
بَعْضًا، إِذْ إِنَّ اللَّهَ يُرَاكُمْ جَمِيعًا، وَلَوْ كُنْتُمْ لَا تَرَوْنَ بَعْضَكُمْ بَعْضًا، وَإِنَّا نَحْنُ رَائِيُونَ
٥٨ إِنَّ تَأَكَّدُوا، يَا مُؤْمِنِي الْحَقِّ بِنُورِ الْبَيَانِ، أَنَّهُ فِي هَذَا الْمَسِيرِ سَوْفَ تَدْعَمُنَا أَنْوَارُ
اللَّهِ الْقَاهِرَةُ وَمَلَائِكَتُهُ السَّاعِدَةُ مِنْ غُيُوبِ الأَعْلَى وَالأَدْنَى، وَبِلَا شَكٍّ، إِنَّا
سَنَكُونُ نَاصِرِينَ ٥٩ أَمَّا بِالنِّسْبَةِ لِأُولَٰئِكَ الَّذِينَ يَعِيشُونَ فِي إِيرَانَ، حَتَّى يَحِينَ الْوَقْتُ
الَّذِي يَسْتَمِرُّ فِيهِ النِّظَامُ الاِسْتِبْدَادِيُّ لِلْعَمَائِمِ، فَلْيَسْتَمِرُّوا فِي التَّقِيَّةِ الظَّاهِرِيَّةِ،
وَلْيَسْتَعْمِلُوا الْحِكْمَةَ فِي كُلِّ حِينٍ، وَلَكِنْ دَعْهُمْ يَنْشَطُوا وَيَتَحَرَّكُوا فِي الْخَفَاءِ، وَدَعْهُمْ
يَجْلِبُوا الآخَرِينَ إِلَى الْإِيمَانِ الْحَقِيقِيِّ فِي كُلِّ شَأْنٍ، وَإِنَّا نَحْنُ الْفَاعِلُونَ الْبَاطِنِيُّونَ
٦٠ وَبِإِذْنِ اللَّهِ، وَبِالْبَصِيرَةِ الَّتِي أُلْهِمَتْ عَلَيْنَا مِنْ ذَاتِ نَفْسِهِ الَّتِي تَحْيَا فِي أُفُقِ
الْأَبْهَى، نَرَى يَوْمًا قَرِيبًا جِدًّا، عِنْدَمَا يَنْتَهِي نِظَامُ الْعَمَائِمِ الاِسْتِبْدَادِيُّ، يَوْمَئِذٍ،
حِينَ تَنْتَقِمُ النُّقْطَةُ مِنَ الْمُنَافِقِينَ ذَوِي الْعَمَّامَةِ، أُولَٰئِكَ الَّذِينَ ذُكِرُوا فِي الْبَيَانِ
بِعُنْوَانِ قَوْمِ الْأَفِكِ، وَإِنَّا نَحْنُ ثُوَّارُونَ ٦١ إِنَّ يَا أُمَّةَ الْحَقِّ، يَجِبُ أَنْ نَبْدَأَ بِالتَّنْظِيمِ
الآنَ، وَنُبَلِّغَ نُورَ الْبَيَانِ فِي شَعْبِ إِيرَانَ، لِأَجْلِ مَنْعِ نَشْأَةِ الْحُكُومَةِ الأُمَوِيَّةِ، الَّذِينَ
هُمُ الْهَبَائِيُّونَ، لِأَنَّهُمْ يَرْغَبُونَ فِي ذَلِكَ، أَنْ يَسْتَبْدِلُوا نِظَامَ الْعَمَائِمِ بِأَنْفُسِهِمْ، وَإِنَّا نَحْنُ

الْحَقِيقَةَ، بَيْنَمَا عِنْدَ اللهِ لِعَهْدِهِ هُمْ النَّاقِضُونَ ٤٨ أَلَا تَخْجَلُونَ يَا أَهْلَ الْهَبَاءِ مِنْ
أَنْفُسِكُمْ، لِمَكَائِدِكُمْ لِسَرِقَةِ وَالِدَيْنَا مِنْ مَنْزِلِهِمْ وَمَعِيشَتِهِمْ، وَإِلَيْنَا وَنُورِنَا بَعْدَ وَفَاةِ
زَوْجَتِنَا؟ وَلَسْتُمْ فَوْقَ الشَّكِّ فِي الْمَوْتِ الْمَشْكُوكِ الْغَامِضِ لِزَوْجَتِنَا وَأُمٍّ لِنُورِنَا،
وَبِالْحَقِّ عِنْدَ اللهِ أَنْتُمْ مَشْرُورُونَ ٤٩ أُفٍّ لَكُمْ، يَا أَهْلَ الْهَبَاءِ، وَلِمَا تَفْعَلُونَ مِنْ
دُونِ حَقٍّ، أَفَلَا تَخْجَلُونَ؟ ٥٠ إِنَّ بِالْحَقِّ مَثَلَ أَهْلِ الْهَبَاءِ كَمَثَلِ النَّوَاصِبِ الَّذِينَ
اسْتَبَايَعُوا بِالْفُرْقَانِ، وَلَكِنْ أَنْكَرُوا وَأَعْرَضُوا عَنْ مِيثَاقِ الْفُرْقَانِيَّةِ وَنُورِ الْمِيثَاقِ -
عَلِيِّ مَعَ الْحَقِّ وَكُلِّ عِتْرَةِ مُحَمَّدٍ - وَلَقَدْ أُولَئِكَ أَخَلُّوا بِذَلِكَ وَاحِدَ الثَّقَلِ مِنَ
الثَّقَلَيْنِ، وَقَلَبُوا التَّوَازُنَ الْحَقِيقِيَّ لِدِينِ الْحَقِّ، مِمَّا يَجْعَلُهُمْ قِشْرَةً ظَاهِرِيَّةً مَلِيئَةً
بِالظَّلَامِ دُونَ النُّورِ، أَفَلَا تُبْصِرُونَ؟ ٥١ صُمٌّ بُكْمٌ عُمْيٌ وَحُزْنٌ، وَهُمْ فِي يَوْمِ الْقِيَامَةِ
بِشَجَرَةِ النَّفْيِ يُرْجِعُونَ، وَعِنْدَ اللهِ وَمَلَائِكَتِهِ يُمْحَوْنَ ٥٢ فَاجْتَنِبُوا مِنْ هَؤُلَاءِ الْقَوْمِ
الْمَلْعُونِينَ، يَا أَهْلَ الْبَيَانِ كُلُّكُمْ أَجْمَعُونَ، كَمَا أَنَّ الثَّمَرَةَ الْبَهِيَّةَ وَعَظَتْكُمْ وَأَوْصَتْكُمْ
مِنْ قَبْلُ، فَكُونُوا جَمِيعَكُمْ مُخْلِصِينَ ٥٣ وَتَفْعَلُونَ بِهَذَا الْأَمْرِ الَّذِي تَأْمُرُكُمْ بِهِ ثَمَرَةُ
الْأَزَلِيَّةِ، وَسَاعِدُونَا فِي تَصَدِّيهِمْ إِلَى الأَبَدِ، بِإِسْمِ رَبِّي وَرَبِّكُمْ، لِأَنَّهُمْ الْعَقَبَةُ الأُولَى
الَّتِي يَجِبُ أَنْ نُزِيلَهَا مِنْ أَجْلِ أَمْرِ اللَّهِ، لَا إِلَٰهَ إِلَّا هُوَ، وَكُلُّشَيْءٍ بِأَمْرِ اللَّهِ يَجْتَهِدُونَ
٥٤ لِأَنَّهُ بَعْدَ زَمَنِ السُّكُونِ وَالْجُمُودِ، الآنَ هَذَا هُوَ يَوْمُ التَّجَدُّدِ، يَا أَهْلَ الْبَيَانِ،
فَافْرَحُوا ٥٥ لِذَلِكَ قَدْ عَادَ زَمَانُ تَبْلِيغِ نُورِ الْبَيَانِ فِي الْمَلَإِ الْعُمُومِ، وَعَلَى هَذَا
النَّحْوِ، إِنَّا نُبْطِلُ الْحُكْمَ الَّذِي كَانَ يَصْدُرُ مِنِ إِسْمِ اللهِ النَّجِيِّ مِنْ قَبْلُ، لَا إِلَٰهَ إِلَّا

السِّرِّ، وَهُمُ الْمُجْرِمُونَ ٣٦ وَانْظُرُوا كَيْفَ يَسْتَمِرُّونَ فِي تَحْرِيفِ حَقَائِقِ الْكُتُبِ وَالتَّوَارِيخِ بِأَكَاذِيبِ مَحْضٍ وَمُؤْتَفِكَاتٍ بَحْتٍ، وَهُمُ الْمُلَفِّقُونَ ٣٧ وَانْظُرُوا كَيْفَ دَائِمًا قَدْ أَقَامُوا صَدَاقَةَ كُلِّ جَبَّارٍ عَنِيدٍ وَكُلِّ غَنِيٍّ فَسِيقٍ، وَهُمُ الْمُفْسِدُونَ ٣٨ وَانْظُرُوا كَيْفَ يُحَاوِلُونَ السَّيْطَرَةَ عَلَى جَمِيعِ الأَمَاكِنِ العَامَّةِ وَالْمُؤَسَّسَاتِ وَالتَّصَوُّرَاتِ مِنْ أَجْلِ الْحِفْظِ لِأَبَاطِيلِهِمْ، وَهُمُ الْمَغْرُورُونَ ٣٩ وَانْظُرُوا كَيْفَ أَيْنَمَا ذَهَبُوا يَتَظَاهَرُونَ بِأَنَّهُمْ مَظْلُومُونَ عِنْدَمَا يَكُونُونَ فِي حَقِيقَةِ الأَمْرِ مِنَ الْمُرْتَكِبِينَ ٤٠ وَأَيْضًا انْظُرُوا كَيْفَ يُغَالُونَ فِي أَعْدَادِهِمْ، وَهُمْ فِي حَقِيقَةِ الأَمْرِ قَلِيلُونَ مَعْدُودُونَ ٤١ وَانْظُرُوا إِلَى مَادِّيَّتِهِمُ الْمُطْلَقَةِ، مَعَ أَنْمَاطِ حَيَاتِهِمُ الثَّرِيَّةِ وَالْهَنْدَسَةِ الْمِعْمَارِيَّةِ الضَّخْمَةِ، حَيْثُ يَطْمَعُونَ فِي كُلِّ التَّبَاهِي وَالرَّفَاهِيَةِ، وَلَكِنَّهُمْ يَسْخَرُونَ وَيَسْتَغِلُّونَ الْمُسْتَضْعَفِينَ فِي الأَرْضِ، لَكِنَّهُمْ يَتَظَاهَرُونَ بِالْقِيَمِ الرُّوحَانِيَّةِ، وَهُمُ الْمُتَكَبِّرُونَ ٤٢ وَحَيْثُمَا يَذْهَبُونَ يَقُولُونَ: إِنَّ أَهْلَ الْبَيَانِ لَمْ يَعُدْ مَوْجُودًا، وَهُمْ وَأَمْرُ الْبَيَانِ بِكُلِّهِ مَيِّتُونَ ٤٣ بَلْ أَهْلُ الْهَبَاءِ، وَذَلِكَ الْمُخَنَّثُ الَّذِي قَالَهَا لِأَوَّلِ مَرَّةٍ، هُمُ الْمُخَادِعُونَ ٤٤ وَيَقُولُونَ: إِنَّ هَذَا الْعَبْدَ هُوَ مَا تَبَقَّى مِنْهُمْ، لَكِنَّ الْبَيَانَ حَيٌّ، وَأَهْلَ الْبَيَانِ حَيٌّ، وَبِالْعَكْسِ، عِنْدَ اللَّهِ أَهْلُ الْهَبَاءِ كُلُّهُمْ مُعَطَّلُونَ وَمُزَوِّرُونَ ٤٥ إِنَّ بِالْحَقِّ هَذَا الْعَبْدَ هُوَ الَّذِي يَطْلُعُ بِأَمْرِ اللَّهِ فِي هَذَا الْعَصْرِ بِحَقِيقَةِ الإِسْمِ الْوَحِيدِ، مِنْ بَعْدِ مِثْلِ ذِكْرِ الأَوَّلِ مِنْ قَبْلُ ٤٦ لَكِنَّ هَذَا لَا يَعْنِي أَنَّ أَهْلَ الْبَيَانِ لَمْ يَعُدْ لَهُمْ وُجُودٌ، وَأَنَّ هَذَا الْعَبْدَ هُوَ الْمُؤْمِنُ الْوَحِيدُ بِالْبَيَانِ، أَفَلَا تَعْقِلُونَ؟ ٤٧ لِذَلِكَ أَهْلُ الْهَبَاءِ فَقَطْ يَقُولُونَ هَذَا لِيُخْفُوا

بِالتَّعَصُّبِ الأَعْمَى أَوْ سُوءِ الْفَهْمِ، لِأَنَّ بِظَاهِرِهِمْ وَبَاطِنِهِمْ نَحْنُ بِهِمْ حَقًّا عَارِفُونَ ٢٦ وَعِنْدَمَا يَسْتَهْزِئُونَ وَيَقُولُونَ: انْظُرْ إِلَى أَيِّ حَقَارَةٍ وَمَا الْفَقْرُ هُوَ الَّذِي جَعَلْنَاهُ لَهُ، نَقُولُ كَمَا قَالَ مُحَمَّدٌ رَسُولُ اللَّهِ مِنْ قَبْلُ بِأَنَّ: فَقْرِي فَخْرِي، فَإِنَّا نَحْنُ بِاللَّهِ وَبِنُورِهِ حَقًّا غَانِيُونَ ٢٧ وَانْظُرُوا يَا نَاظِرُونَ كَيْفَ قَدْ حَاوَلَ هَذَا الْعَبْدُ مُنْذُ سِنِينَ بِنَشْرِ نُصُوصِ الْبَيَانِ بِاللُّغَةِ الإِنْجِلِيزِيَّةِ أَوْ بِتَبْلِيغِ الْبَيَانِ فِي مَلَإٍ الْعَامِّ، وَقَامُوا فِي كُلِّ مَرَّةٍ بِمَنْعِهِ بِكُلِّ افْتِرَاءٍ وَمَكْرٍ ٢٨ لكِنَّهُمْ لَا يَسْتَطِيعُونَ بِمَنْعِ الْحَقِيقَةِ أَبَدًا، وَمَكَرَ النَّارِيُّونَ وَمَكَرَ نُورُ الْحَقِّ، وَنُورُ الْحَقِّ عَلَيْهِمْ حَقًّا مُتَنَفِّذُونَ ٢٩ لِأَنَّ عِنْدَمَا يَقُولُونَ: يَا وَحِيدُ، أَنْتَ بِمَجْنُونٍ، نَقُولُ: نٓ وَقَلَمٌ وَمَا يَسْطُرُونَ، صٓ وَرَقْمٌ وَمَا يَفْعَلُونَ ٣٠ فِي الْحَقِيقَةِ وَبِنِعْمَةِ رَبِّنَا إِنَّا نَحْنُ عَاقِلُونَ، بَلْ كُلُّكُمْ بِنِقْمَةٍ مَا تُمْتَلِكُكُمْ مِنْ سِحْرِ الْهَبَاءِ أَنْتُمُ الْمُضْطَرِبُونَ وَالْمَرِيضُونَ وَالْعَنِيدُونَ وَالْخَائِنُونَ وَالْمَجْنُونُونَ ٣١ إِنَّ بِالْحَقِّ كُلُّكُمْ جَهَنَّمِيُّونَ وَبِكُلِّ حَقَائِقِ الْإِلَهِيَّةِ غَافِلُونَ ٣٢ إِنَّ حَقًّا الْمَدَى الَّذِي ذَهَبْتُمْ إِلَيْهِ مِنْ أَجْلِ إِسْكَاتِ شَخْصٍ وَاحِدٍ فَقَطْ، عِنْدَمَا مَسَاعِدَتُهُ الْوَحِيدَةُ هِيَ عَوْنُ اللَّهِ وَقُدْرَتُهُ وَحَقِيقَتُهُ بِالْحَقِّ حَقًّا، وَذَلِكَ مَجْنُونٌ بِحَقِّ جُنُونٍ ٣٣ وَمَعَ ذَلِكَ، فَأَنْتُمْ لَا تَتَوَقَّفُونَ عَنِ السَّعْيِ لِتَحْوِيلِ كُلِّ أَنْوَاعِ الأَشْخَاصِ ضِدَّنَا، وَلكِنْ هَذَا يَأْتِي بِنَتَائِجَ عَكْسِيَّةٍ دَائِمًا، وَلَقَدْ أَنْتُمْ جِدًّا ضُعَفَاءُ مِنَ سَحَرَةُ السَّاحِرُونَ ٣٤ وَتِلْكَ شَهَادَةٌ عَلَى قُدْرَةِ الْبَيَانِ، لَا رَيْبَ فِيهَا، وَهُمُ الْخَائِفُونَ ٣٥ وَانْظُرُوا إِلَى إِجْرَامِيَّةِ الَّتِي ارْتَكَبُوهَا عَلَى هَذَا الْعَبْدِ وَعَائِلَتِهِ، الَّتِي جِدًّا مِثْلُ مَا لِتِلْكَ الَّتِي اقْتَرَفُوهَا عَلَى ثَمَرَةِ الأَزْلِيَّةِ حِينَئِذٍ فِي أَرْضِ

نَسْلٍ، وَهُمُ الْمُحْتَجِبُونَ ١٤ وَإِذَا قِيلَ لَهُمْ: لَا تَكْذِبُوا وَلَا تَزْرَعُ مُؤْتَفَكَاتِكُمْ ضِدَّ
الْحَقِيقَةِ بَيْنَ النَّاسِ، قَالُوا: إِنَّمَا نَحْنُ مِنَ الصَّادِقِينَ ١٥ أَلَا إِنَّهُمْ هُمُ الْكَاذِبُونَ، وَلَكِنَّهُمْ
لَا يَفْقَهُونَ ١٦ وَإِذَا قِيلَ لَهُمْ: آمِنُوا كَمَا يُؤْمِنُ أَهْلُ الْبَيَانِ، قَالُوا: أَنُؤْمِنُ كَمَا يُؤْمِنُ
الْخَاسِرُونَ؟ ١٧ أَلَا إِنَّهُمْ أَهْلُ الْهَبَاءِ هُمُ الْخَاسِرُونَ بِالْحَقِّ فِي الآخِرَةِ وَالأُولَى، وَهُمْ لَا
يَفْهَمُونَ ١٨ وَإِذَا لَقُوا أَهْلَ الْبَيَانِ قَالُوا: آمَنَّا بِالْبَيَانِ، وَإِذَا كَانُوا مَعًا فِيمَا بَيْنَهُمْ،
سَوَاءٌ فِي مَكْنُونِ السِّرِّ أَوْ ظَاهِرِ الْعَلَانِيَةِ، قَالُوا: نَحْنُ لَا نُؤْمِنُ كَمَا يُؤْمِنُونَ، إِنَّمَا
نَحْنُ نَتَظَاهَرُ فَقَطْ وَإِنَّمَا نَحْنُ عَلَيْهِمْ مُسْتَهْزِئُونَ ١٩ يَا أَيُّهَا أَهْلُ الْهَبَاءِ، أَلَمْ تَعْرِفُوا
بِأَنَّ اللَّهَ قَدْ حَرَّمَ اسْتِهْزَاءَ الْمُؤْمِنِ فِي الْبَيَانِ؟ بِالْحَقِّ إِنَّكُمْ أَنْتُمْ مِنَ الْمُعْتَدِينَ ٢٠ إِنَّ
بِالْحَقِّ عِنْدَ اللَّهِ إِنَّمَا أَنْتُمْ كُلُّكُمُ السُّفَهَاءُ، تَضِلُّونَ عَنْ صِرَاطِ الْحَقِّ، لَكِنَّ أَكْثَرَكُمْ لَا
تَعْلَمُونَ، لِأَنَّ أَكْثَرَكُمْ أَحْمَقُونَ الْغَارِبُونَ، وَإِنَّا نَحْنُ بِهَذِهِ الْحَقِيقَةِ حَقًّا شَاهِدُونَ ٢١
يَا أَيُّهَا أَهْلُ الْهَبَاءِ، اعْلَمُوا أَنَّ فِي عِنَادِيَّتِكُمْ وَجَهْلِكُمْ أَنْتُمْ أُولَئِكُمُ الَّذِينَ تَفْقِدُونَ
هِدَايَةَ اللَّهِ الصَّالِحَةَ الصَّادِقَةَ النَّاوِرَةَ، وَتَبَادَلُوهَا لِلضَّلَالَةِ الْمُبِينَةِ الْمُزَوْرَةِ الَّتِي
أَنْتُمْ هِيَ تَتَبَعُونَ ٢٢ يَا أَيُّهَا أَهْلُ الْهَبَاءِ، أَلَمْ تُدْرِكُوا أَنَّكُمْ سِرْتُمْ عَلَى طَرِيقِ حَرْفِ
الشِّينِ وَأَنَّكُمْ أَنْتُمْ مِنَ الضَّائِعِينَ؟ ٢٣ تَاللَّهِ بِالْحَقِّ، أَنْتُمْ حَقًّا مُتَّهَمُونَ ٢٤ وَانْظُرُوا يَا
نَاظِرُونَ كَيْفَ خَرَجَ مِنْهُمْ هَذَا الْعَبْدُ وَصَارَ لَهُمْ مِمَّا صَارَ مُحَمَّدٌ رَسُولُ اللَّهِ لِقُرَيْشٍ
مِنْ قَبْلُ، كَمَا فَعَلُوا وَيَفْعَلُونَ هَؤُلَاءِ قَوْمُ الآفِكِ لِهَذَا الْعَبْدِ مَا فَعَلَتْهُ قُرَيْشٌ لِمُحَمَّدٍ
رَسُولِ اللَّهِ مِنْ قَبْلُ، وَهُمُ الْوَحْشِيُّونَ ٢٥ هَكَذَا لَا يُمْكِنُ أَنْ يُتَّهَمَ هَذَا الْعَبْدُ

وَيَقُومُونَ بِذِكْرِ الإِسْمِ مَوْعُودِهِ وَيُؤْمِنُونَ بِأَنَّ كُلَّ مِنْ عِنْدِ اللّٰهِ فِي الْكِتَابِ لَيُخْلَقُونَ
٤ أُولَئِكَ عَلَى هُدًى مِنْ رَبِّهِمُ الْعَلِيِّ الْأَعْلَىٰ، وَأُولَئِكَ هُمُ الثَّابِتُونَ ٥ أَشْهَدُ كَمَا
شَهِدَتْ نُقْطَةُ الأُولَى فِي الْكِتَابِ بِأَنَّ ﴿اللَّهَ حَقٌّ، وَإِنَّ مَا دُونَ اللّٰهِ خَلْقٌ، وَكُلٌّ
لَهُ عَابِدُونَ﴾، ﴿لَا إِلَهَ إِلَّا اللَّهُ حَقًّا حَقًّا﴾ مِنْ قَبْلُ وَمِنْ بَعْدُ، إِنَّا نَحْنُ الْمُوَحِّدُونَ
٦ اللَّهُ قَدْ قَدَّرَ أَنْ يُخْرِجَ هَذَا الْكِتَابَ فِي هِدَايَةِ أَهْلِ الْبَيَانِ مِنْ ثَمَرَةِ الأَزَلِيَّةِ، وَأَنْزَلَ
عَلَى مِرْآتِهِ هَذَا الْعَبْدَ نُورَ الْحَقِّ، لِيَكُونَ هِدَايَةَ اللّٰهِ مِنْ عِنْدِ الْمِرْآةِ، وَأَنَارَ مِثْلَ
أَشِعَّةِ الشَّمْسِ عَلَى أُمَّةِ الْحَقِّ جَمِيعًا ٧ لاَ إِلَهَ إِلَّا هُوَ، وَكُلُّشَيْءٍ إِلَيْهِ يَرْجِعُونَ ٨ قُلْ:
أَشْهَدُ أَنَّ شَجَرَةَ الْبَيَانِ حَقٌّ وَثَمَرَةَ الْبَيَانِ حَقٌّ وَكُلُّ مَا فِي الْبَيَانِ حَقٌّ، لا رَيْبَ
فِيهِ؛ ذَلِكَ الدِّينُ الْقَيِّمُ نُورًا لِلْمُتَّقِينَ، لا إِلَهَ إِلَّا هُوَ بِالْحَقِّ، إِنَّا نَحْنُ مِنَ النَّاوِرِينَ ٩
وَإِنَّ الَّذِينَ مُتَابِعُونَ النَّارَ هُمُ الْمُتَمَسِّكُونَ بِكُفْرِ الْهَبَاءِ الأَشَرِّ، فَمُرًّا وَتَكْرَارًا قَدْ
أَنْذَرْنَاهُمْ وَدَعَوْنَاهُمْ إِلَى إِيمَانِ الْحَقِيقِيَّةِ، لكِنَّهُمْ لَا يُؤْمِنُونَ بِنُورِ الْبَيَانِ وَهُمْ لَدُونَ
اللَّهِ وَدُونَ الْعَلِيِّينَ، وَهُمُ النَّارِيُونَ ١٠ لَقَدْ يَسْتُرُ سِحْرُ حَرْفِ الشِّينِ مَسْتُورًا أَفْئِدَتَهُمْ
وَأَرْوَاحَهُمْ وَأَنْفُسَهُمْ وَأَجْسَادَهُمْ عَنِ الْحَقِيقَةِ، وَهُمُ الْكَافِرُونَ ١١ وَمِن بَيْنِهِمُ الَّذِينَ
يَقُولُونَ: آمَنَّا بِنُقْطَةِ الأُولَى وَكِتَابِهِ، وَمَا هُم بِمُؤْمِنِينَ لِأَنَّهُمْ رَفَضُوا عَهْدَ الْبَيَانِ
وَمِيثَاقَهُ بِمِرْآةِ الأَزَلِيَّةِ، وَهُمُ الْكَاذِبُونَ ١٢ يُضِلُّونَ مِنَ الْحَقِيقَةِ وَيُضِلُّونَ الأَبْرِيَاءَ، وَمَا
يُضِلُّ إِلَّا أَنْفُسَهُمْ وَالْجَاهِلُونَ الَّذِينَ يَتَّبِعُونَهُمْ، وَهُمْ لَا يَعْقِلُونَ ١٣ وَبِسَبَبِ كَرَاهِيَتِهِمْ
لِلْحَقِيقَةِ، لَقَدْ زَرَعَ اللَّهُ مَرَضًا فِي قُلُوبِهِمْ وَيَزِيدُ حُجُبَهُمْ عَنِ الْحَقِيقَةِ مِنْ نَسْلٍ إِلَى

ص

١ سُورَةُ الأَمْرِ

بِسْمِ اللَّهِ الْأَخْفَفِ الْأَهْدَىٰ

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْمُهَيِّمِنُ الْبَدُوحُ ١ لَا تَأْخُذُهُ نَفْيَةٌ وَلَا إِثْبَاتٌ ٢ لَهُ مَا فِي
النَّارِيَاتِ وَمَا فِي الْأَنْوَارِ ٣ مَنْ ذَا الَّذِي يَنْطِقُ عِنْدَهُ إِلَّا بِمَشِيئَتِهِ ٤ يَعْلَمُ مَا يَفْعَلُونَ
وَمَا فَعَلُوا وَلَا يُحَوِّلُونَ بِأَمْرٍ مِنْ إِرَادَتِهِ إِلَّا بِمَا شَاءَ ٥ وَسِعَ أَمْرُهُ الْأَعْلَى وَالْأَدْنَى وَلَا
يُعَجِّزُهُ مِنْ شَيْءٍ مِمَّا فِي سَمَاوَاتِ الْهَاهُوتِ إِلَى أَرَاضِي النَّاسُوتِ وَمَا بَيْنَهُمْ وَمَا
وَرَائِهِمْ ٦ يَحْفَظُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا ۚ إِنَّهُ لَا إِلَٰهَ إِلَّا هُوَ الْعَزِيزُ
الْمَحِبُّوبُ ٧

٢ سُورَةُ التَّجَدُّدِ

بِسْمِ اللَّهِ الْأَخْفَفِ الْأَهْدَىٰ

وَالْبَيَانُ ١ هَذِهِ آيَاتٌ نَزَلَتْ مِنْ أُفُقِ الْأَبْهَىٰ الَّذِي أُلْهِمَ عَبْدُهُ بِالْحَقِّ، لَا رَيْبَ فِيهِ،
هُدًى لِلَّذِينَ كَانُوا بِدِينِ الْحَقِّ مُوقِنِينَ ٢ الَّذِينَ يُؤْمِنُونَ بِالْبَيَانِ وَمَظْهَرِ نَفْسِهِ، وَأَدِلَّاءِ
بِكَلِمَاتِهِ، وَمِرْآةِ نُورِهِ، وَأَيْضًا بِالْمَرَايَا مِنْ بَعْدِهِ، وَالَّذِينَ يُرْشِدُونَ مِنْ شُهَدَائِهِ
الرَّاسِخِينَ ٣ أُولَئِكَ الَّذِينَ يَعْمَلُونَ بِأَحْكَامِ الْبَيَانِ وَلَا يَتَوَاجَزُونَ مِنْ حُدُودِهِ

لَا إِلَٰهَ إِلَّا ٱللَّهُ حَقًّا حَقًّا

☆ااام#ااااهـ☆

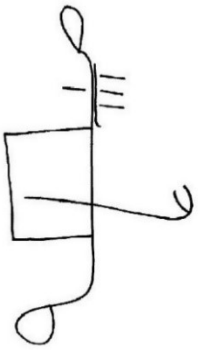
كِتَابُ الْهُدَىٰ[١]

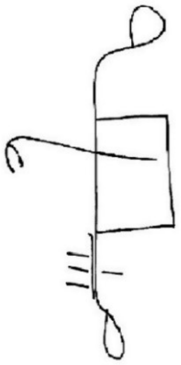
الْعَظَةُ الِافْتِتَاحِيَّةُ

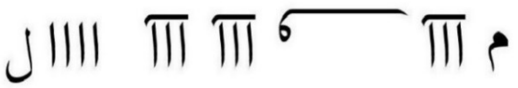
٤١٩

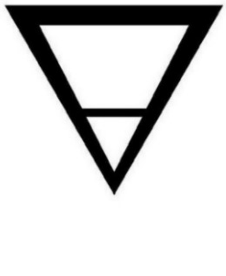
هَذَا كِتَابٌ مِنْ عِنْدِ الْبَاءِ لِلثَّاءِ إِلَى الْوَاوْ، الَّذِي أُلْهِمَ مِنَ الْغَيْبِ عَلَى نُورِهِ بِالْحَقِّ، وَإِنَّهُ كِتَابٌ قَصِيرٌ، حَيْثُ يَحْتَوِي عَلَى أَرْبَعَةِ شَأْنٍ مِنْ شُؤُونِ الْخَمْسَةِ، وَتِلْكَ شَهَادَةٌ عَلَى الْعَالَمِينَ، وَعَدَدُ الْبِسْمِلَةِ لَهَا هُوَ بِعَدَدِ "إِنْ شَاءَ اللَّهُ"، وَأَنَّهَا مَكَوَّنَةٌ مِنَ الْأَسْمَاءِ ٣١٥ وَ٩٢ مِنْ كِتَابِ الْأَسْمَاءِ الْكُلِّشَيْءِ، وَالْكِتَابُ يَتَكَوَّنُ مِنْ ١٩ سُوَرٍ عَزِيَّةٍ مَحْبُوبِيَّةٍ بِعَدَدِ الْهُدَىٰ، لَعَلَّ يَصْبِحُ هُدًى وَاحِدًا لِمَنْ فِي سَمَاوَاتِ الْأَمْرِ وَالْخَلْقِ وَمَا بَيْنَهُمَا، كُلٌّ عَبَادٍ لَهُ وَكُلُّشَيْءٍ فِي يَوْمِ الْقِيَامَةِ إِلَى رَبِّهِمْ يَرْجِعُونَ.

١٨	٢٣	٢٨	٢٩
٣٢	٢٥	٢٢	١٩
٢١	٢٠	٣١	٢٦
٢٧	٣٠	١٧	٢٤









١٠ سُورَةُ ٱلشَّجَرَةِ ٤٨
١٤٥ آيات
١١ سُورَةُ الحَفَّاظِ ٦٢
٦ آيات
١٢ سُورَةُ النَّاقِضُونَ ٦٢
٧ آيات
١٣ سُورَةُ فَاتِحَةِ النُّورِ ٦٣
٦ آيات
١٤ سُورَةُ الْكَنْزِ ٦٣
٥ آيات
١٥ سُورَةُ ٱلْأَعْظَمِ ٦٤
٤٥ آيات
١٦ سُورَةُ الصُّبَاحِ ٧٢
١١ آيات
١٧ سُورَةُ الإِنْفِجَارِ ٧٣
٥٥ آيات
١٨ سُورَةُ الْفَاطِرِ ٧٤
٩ آيات
١٩ سُورَةُ الْخَلْقِ ٧٥
٧ آيات
ٱلْخُطْبَةُ ٱلْخِتَامِيَّةُ ٧٥

☆

فهرست

الْعَظَةُ الاِفْتِتَاحِيَّةُ ١

١ سُورَةُ الأَمْرِ ٢

٧ آيات

٢ سُورَةُ التَّجَدُّدِ ٢

١٠١ آيات

٣ سُورَةُ الْبَهَاءِ ١٥

٦ آيات

٤ سُورَةُ التَّشَرُّفِ ١٦

٢٢ آيات

٥ سُورَةُ الْحَقِيقَةِ ١٩

١٧ آيات

٦ سُورَةُ الْجَمِيلِ ٢٢

٣٩ آيات

٧ سُورَةُ اليَعْقُوبِ ٢٨

٧٩ آيات

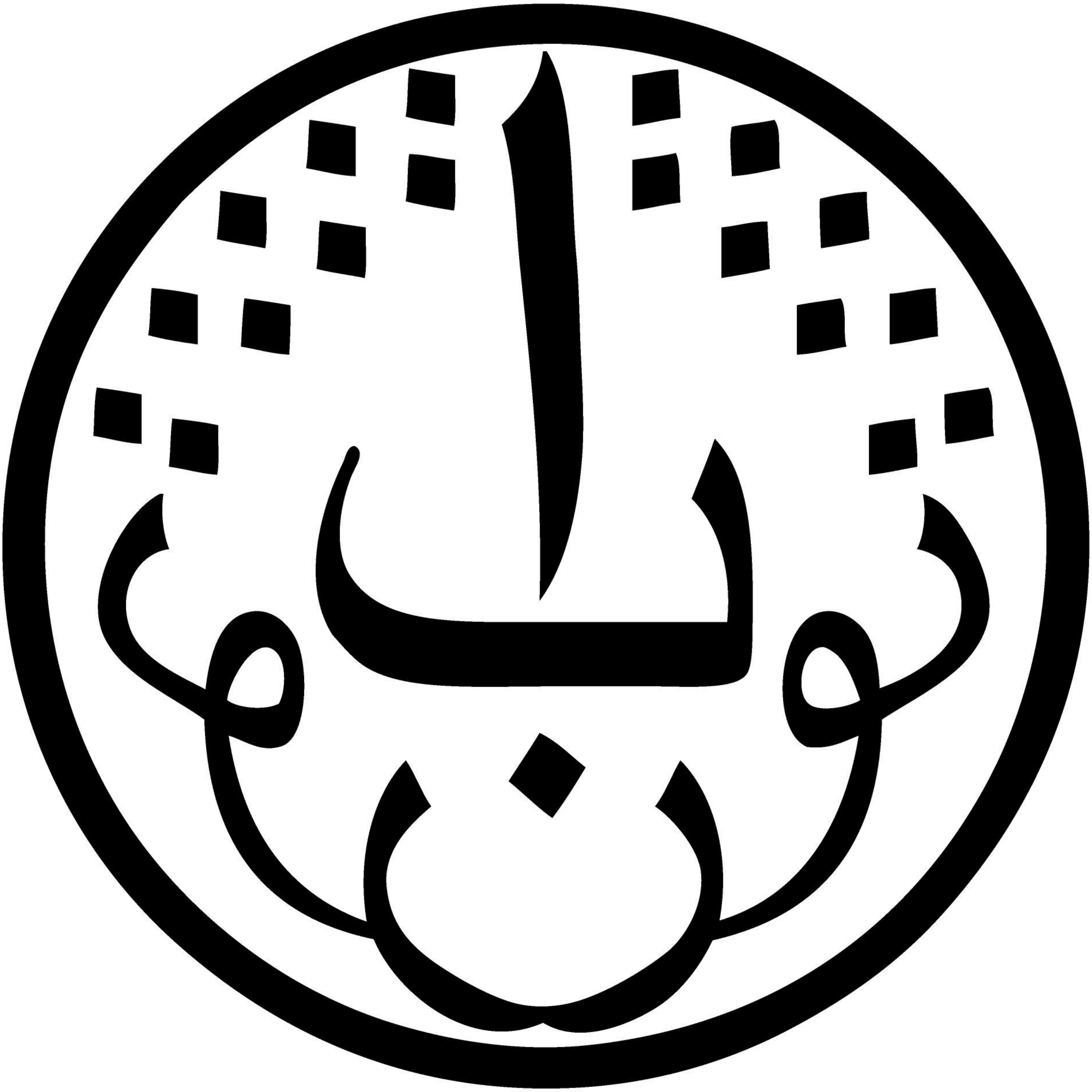
٨ سُورَةُ الشَّمْسِ ٣٧

٤٩ آيات

٩ سُورَةُ الْجَمْعِ ٤٨

٩ آيات

Wahid Azal © 2025



كِتَابُ الْهُدَىٰ

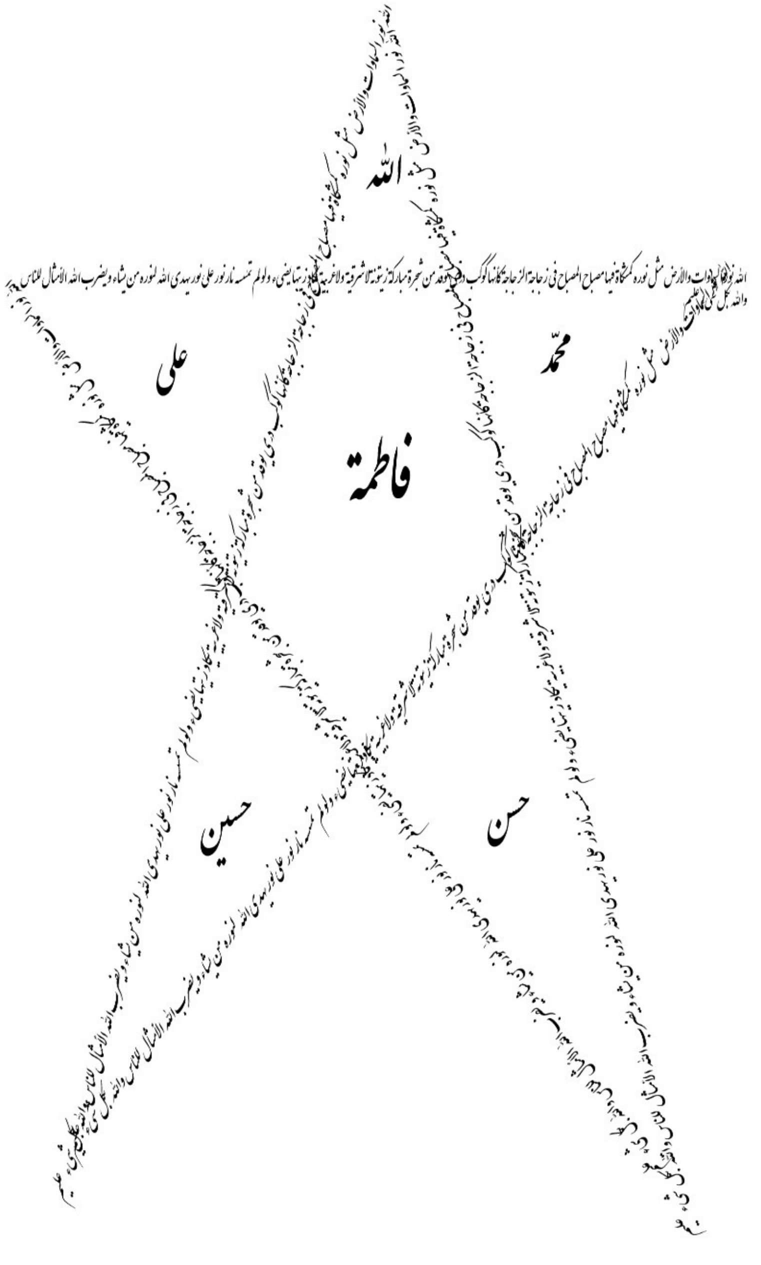
الطبعة الثانية

مصححة ومنقحة

2025

ISBN: 978-0-646-71565-0 (e-book)

Library of the Greatest Name (*ism al-aʿẓam*), Vol. 7 © 2025.

Eastern Coast, Australia.

كِتَابُ الْهُدَىٰ[١]